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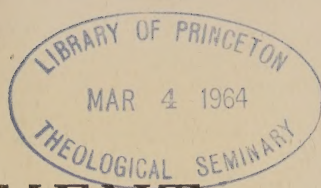
# THE NEW TESTAMENT

A New Translation in Plain English





✓ Bible. N.T. English. 1963.  
Williams.



# THE NEW TESTAMENT

*A New Translation in Plain English*

BY

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## PREFACE

This translation has been made from the Greek text lying behind the English Revised Version of 1881, published as *Novum Testamentum Graece* (Souter, Oxford Press, 1910). In some places the stopping is different; in some places the margin has been followed instead of the text; in one place (John 19. 29) the text has been corrected.

The translation is in plain English:

(a) Common words only have been used. The standard used has been that of the *Interim Report on Vocabulary Selection* (London, 1936).

Words not found on that list are explained in the Glossary.

(b) Short sentences only have been used; in particular the long, winding sentences frequent in St Paul have been broken up.

(c) Conjunctions have been changed or omitted to suit modern English usage.

That part of the translation which is printed as prose is in modern English; not (it is hoped) in the sense that it would seem strange to any writer of plain English during the last three hundred years; but in the sense that learners of English may imitate it without fear of being old-fashioned.

The part printed as verse is in a style more suited to verse; for example the words *thou* and *behold* are kept. Most of the quotations from the Old Testament, the songs at the beginning of St Luke, those parts of the teaching of Jesus Christ which are marked by strong rhythm, and the greater part of the Revelation to St John are taken to be verse and are printed as verse.

## PREFACE

In planning the layout the first object has been to make the translation easy to read. Inverted commas in direct speech have been omitted. There is a further advantage in this: it is not necessary to decide where direct speech ends and narrative begins in those places where the Greek itself is not clear (for example in John 3. 15f.).

Old Testament quotations more than a few words long are printed as verse. Old Testament references have not been noticed; however important it may be to explain them in a commentary, it is less important to mark them in a translation.

A star \* is used throughout with the meaning, 'Consult the Notes'.

A number of scholars at home and abroad have read part of this translation both in typescript and in proof; thanks are due to all of them but none of them is responsible for any awkward or unhappy word.

The publishers of the *American Revised Standard Version*, Messrs Nelson, have very kindly permitted the use of a small number of phrases used in that version.

Very special thanks are due to Canon W. K. Lowther Clarke, D.D., and Mr C. S. S. Higham, who invited me to attempt the task, to Mrs Olive Webb who typed the script, to the staff of the Cambridge University Press, and to my daughter Mary.

C.K.W.

# SAINT MATTHEW

**1** The book of the \*birth of Jesus Christ, the son of David, the son of Abraham.

- <sup>2</sup>Abraham was the father of Isaac;  
and Isaac was the father of Jacob;  
and Jacob was the father of Judah and his brothers;  
<sup>3</sup>and Judah was the father of Perez and Zerah by Tamar;  
and Perez was the father of Hezron;  
and Hezron was the father of Aram;  
<sup>4</sup>and Aram was the father of Amminadab;  
and Amminadab was the father of Nahshon;  
and Nahshon was the father of Salmon;  
<sup>5</sup>and Salmon was the father of Boaz by Rahab;  
and Boaz was the father of Obed by Ruth;  
and Obed was the father of Jesse;  
<sup>6</sup>and Jesse was the father of King David.

And David was the father of Solomon by Uriah's wife;

- <sup>7</sup>and Solomon was the father of Rehoboam;  
and Rehoboam was the father of Abijah;  
and Abijah was the father of Asaph;  
<sup>8</sup>and Asaph was the father of Jehoshaphat;  
and Jehoshaphat was the father of Joram;  
and Joram was the father of Uzziah;  
<sup>9</sup>and Uzziah was the father of Jotham;  
and Jotham was the father of Ahaz;  
and Ahaz was the father of Hezekiah;  
<sup>10</sup>and Hezekiah was the father of Manasseh  
and Manasseh was the father of Amon;  
and Amon was the father of Josiah;

<sup>11</sup>and Josiah was the father of Jechoniah and his brothers, at the time of the carrying away of the people to Babylon.

<sup>12</sup>And after the carrying away to Babylon  
Jechoniah was the father of Salathiel;  
and Salathiel was the father of Zerubbabel;

<sup>13</sup>and Zerubbabel was the father of Abiud;  
and Abiud was the father of Eliakim;  
and Eliakim was the father of Azor;

<sup>14</sup>and Azor was the father of Zadok;  
and Zadok was the father of Achim;  
and Achim was the father of Eliud;

<sup>15</sup>and Eliud was the father of Eleazar;  
and Eleazar was the father of Matthan;  
and Matthan was the father of Jacob;

<sup>16</sup>and Jacob was the father of Joseph, the husband of Mary;  
and Jesus called the \*Christ was born her son.

<sup>17</sup>So from Abraham to David there were in all fourteen fathers and sons; and from David to the carrying away of the people to Babylon fourteen fathers and sons; and from the carrying away to Babylon to the Christ fourteen fathers and sons.

<sup>18</sup>Now the birth of the Christ was in this way: his mother Mary was promised in marriage to Joseph; but before they came together, she was found to be with child by the Holy Spirit. <sup>19</sup>Now Joseph her husband was a good man; but not wishing to make her a public example, he determined to divorce her secretly. <sup>20</sup>But as he considered these things, an angel of the Lord appeared to him in a dream, and said, Joseph, son of David, do not be afraid to take Mary your wife to your home;

for that which is conceived in her is by the Holy Spirit. <sup>21</sup>And she shall bear a son, and you shall give him the name Jesus: for he shall save his people from their sins. <sup>22</sup>Now all this was done that the word spoken by the Lord through the prophet might come true:

<sup>23</sup>Behold! the maiden shall conceive and bear a son,

And they shall give him the name Emmanuel  
(which means, God with us). <sup>24</sup>And when Joseph awoke from sleep he did what the angel of the Lord had commanded, and took his wife to his home, <sup>25</sup>but did not treat her as his wife, until she had borne a son; and he gave him the name Jesus.

**2** Now when Jesus was born in Bethlehem of Judea in the days of King Herod, wise men came from the East to Jerusalem, <sup>2</sup>and said, Where is the new-born King of the Jews? For we saw his star in the East, and have come to worship him. <sup>3</sup>And when King Herod heard this, he was troubled, and all Jerusalem too. <sup>4</sup>So he gathered together all the chief priests and scribes of the people and asked them where the Christ was to be born. <sup>5</sup>And they said to him, In Bethlehem in Judea; for so it is written by the prophet:

<sup>6</sup>And thou, Bethlehem, in the land of Judah,  
Art in no way the least among the rulers of Judah;  
For from thee shall come forth a ruler,  
Who shall guide my people Israel.

<sup>7</sup>Then Herod called the wise men together and asked them carefully about the time when the star appeared. <sup>8</sup>And he sent them to Bethlehem, and said, Go and search carefully for the child; and when you have found him, send me word, that I too may come and worship him.

<sup>9</sup>So they obeyed the King and went on their way; and the star which they had seen in the East went before them, till it came



and stood still over the place where the child was. <sup>10</sup>And when they saw the star they were filled with very great joy. <sup>11</sup>And when they had come into the house, they saw the child with Mary his mother; and they fell down and worshipped him, and opening their treasures they offered to him gifts, gold and \*frankincense and \*myrrh. <sup>12</sup>And, being warned in a dream not to return to Herod, they went back to their own country by another way.

<sup>13</sup>When they had gone, an angel of the Lord appeared in a dream to Joseph, and said, Wake up, take the child and his mother, and make your escape into Egypt, and stay there until I tell you; for Herod is going to search for the child, to destroy him. <sup>14</sup>Then he awoke and took the child and his mother by night and went down into Egypt, <sup>15</sup>and was there until the death of Herod; so that the word that was spoken by the Lord through the prophet might come true:

Out of Egypt have I called my son.

<sup>16</sup>Then Herod, seeing that the wise men had made a fool of him, was very angry, and sent and killed all the boys in Bethlehem, and the neighbourhood, who were two years old or less—the time that he had carefully learnt from the wise men. <sup>17</sup>Then the word spoken by the prophet Jeremiah came true:

<sup>18</sup>A voice was heard in Ramah,  
Weeping and loud mourning:  
Rachel weeping for her children  
And she refused to be comforted,  
Because they were no more.

<sup>19</sup>But when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup>and said, Wake up, take the child and his mother, and go into the land of Israel; for those that were trying to kill the child are dead.

<sup>21</sup>Then he awoke, and took the child and his mother, and came into the land of Israel; <sup>22</sup>but when he heard that Archelaus was King of Judea in the place of his father Herod, he was afraid to go there; and being warned in a dream he went into the district of Galilee. <sup>23</sup>And he came and settled in a town called Nazareth, that the word spoken by the prophets might come true, He shall be called a Nazarene.

**3** In those days John the Baptist appeared preaching in the wilds of Judea: <sup>2</sup>Repent, the Kingdom of heaven is here. <sup>3</sup>This was the man that was spoken of by the prophet Isaiah in these words:

The voice of a man crying aloud in the wilds,  
Make ready the way of the Lord,  
Make his paths straight.

<sup>4</sup>Now this John wore clothes made of camel's hair, and a leather band about his waist; and his food was locusts and wild honey. <sup>5</sup>Then Jerusalem and all Judea went out to him, and all the country near the Jordan; <sup>6</sup>and they were baptized by him in the river Jordan, confessing their sins. <sup>7</sup>But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, You sons of snakes, who has warned you to fly from the wrath that is coming? <sup>8</sup>Bear fruit, then, to match your repentance; <sup>9</sup>and do not think that you can say to yourselves, We have Abraham as our father. For I tell you, God out of these stones can raise up children for Abraham. <sup>10</sup>The axe is swung already at the root of the trees; every tree therefore, that bears no good fruit, is to be cut down and thrown into the fire.

<sup>11</sup>I baptize you with water for repentance;

But he that comes after me is stronger than I;

I am not fit to carry his sandals.

He shall baptize you with the Holy Spirit and fire;

<sup>12</sup>His \*winnowing-shovel is in his hand

And he shall thoroughly clean his harvest-floor,

And store the good corn in his barn,

But he shall burn the waste with fire that cannot be put out.

<sup>13</sup>Then Jesus came from Galilee to the Jordan to John, to be baptized by him. <sup>14</sup>But John tried to prevent him; he said, I need to be baptized by you, and do you come to me?

<sup>15</sup>But Jesus answered him, Let it be so now; for it is fitting that we should in this way do \*all that is right. Then John gave way to him.

<sup>16</sup>And when he was baptized Jesus came up at once out of the water; and the heavens were opened, and he saw the Spirit of God coming down like a dove, and settling on him; <sup>17</sup>and a voice from heaven said,

This is my Son, \*my beloved,

With whom I am well pleased.

**4** Then Jesus was led by the Spirit into the wilds to be tempted by the devil; <sup>2</sup>and he fasted for forty days and forty nights, and afterwards he was hungry. <sup>3</sup>And the tempter came and said to him, If you are the Son of God, tell these stones to become loaves of bread. <sup>4</sup>He' answered him, It is written,

Man shall not live by bread only,

But by every word that comes from the mouth of God.

<sup>5</sup>Then the devil took him to the holy city, and set him on the highest point of the temple, <sup>6</sup>and said to him, If you are the Son of God, throw yourself down; for it is written,

He shall put his angels in charge of thee,

And they shall carry thee in their hands

Lest at any time thou strike thy foot against a stone.

<sup>7</sup>Jesus said to him, Again it is written,

Thou shalt not put the Lord thy God to the test.

<sup>8</sup>Again the devil took him to a high mountain, and showed him

all the kingdoms of the world and their glory, <sup>9</sup>and said to him, I will give you all these things if you will bow down and worship me. <sup>10</sup>Then Jesus said to him, Out of my sight, Satan; for it is written,

Thou shalt bow down before the Lord thy God  
And serve him only.

<sup>11</sup>Then the devil left him, and angels came and waited on him.

<sup>12</sup>Now when Jesus heard that John had been arrested, he retired into Galilee; <sup>13</sup>and leaving Nazareth he came and settled at Capernaum, by the lake, in the district of Zebulun and Naphtali, <sup>14</sup>so that the word spoken by the prophet Isaiah might come true:

<sup>15</sup>O land of Zebulun and land of Naphtali,  
On the road to the sea, across the Jordan,  
Galilee of the heathen—

<sup>16</sup>The people that sat in darkness  
Have seen a great light,  
And they that sat in the land and shadow of death,  
On them light has dawned.

<sup>17</sup>From that time Jesus began to preach, Repent, for the Kingdom of heaven is here.

<sup>18</sup>Now as he was walking by the lake of Galilee, he saw two brothers, Simon (called Peter) and Andrew his brother, throwing a net into the lake; for they were fishermen. <sup>19</sup>And he said to them, Come, follow me, and I will make you go fishing for men. <sup>20</sup>And they left their nets at once, and followed him. <sup>21</sup>And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. <sup>22</sup>And they left the boat and their father at once, and followed him.

<sup>23</sup>And Jesus passed through the whole of Galilee, teaching in

their meeting-houses and proclaiming the good news of the kingdom, and healing every kind of disease, and every kind of sickness among the people. <sup>24</sup>And stories about him spread through the whole of Syria; and they brought to him all that were sick, suffering from various diseases and pains, possessed by evil spirits or mad or paralysed; and he healed them. <sup>25</sup>And great crowds followed him from Galilee and Decapolis and Jerusalem and Judea and the other side of the Jordan.

**5** And seeing the crowds he went up the mountain-side; and when he had sat down, his disciples came to him; <sup>2</sup>and he opened his mouth and taught them; and he said:

<sup>3</sup>Happy are those that know they are beggars in God's eyes, for theirs is the kingdom of heaven.

<sup>4</sup>Happy are they that mourn, for they shall be comforted.

<sup>5</sup>Happy are the gentle, for they shall take possession of the  
\*earth.

<sup>6</sup>Happy are they that are hungry and thirsty for goodness, for they shall be filled.

<sup>7</sup>Happy are the merciful, for they shall receive mercy.

<sup>8</sup>Happy are the pure in heart, for they shall see God.

<sup>9</sup>Happy are the peacemakers, for they shall be called sons of God.

<sup>10</sup>Happy are they that are persecuted because of their goodness; for theirs is the kingdom of heaven.

<sup>11</sup>Happy are you when men abuse you, and persecute you, and speak all kinds of evil against you falsely for my sake; <sup>12</sup>rejoice and be very glad; for your wages shall be good in heaven; for in this way they persecuted the prophets before you.

<sup>13</sup>You are the salt of the earth; but if the salt has lost its taste, with what shall it be salted again? It is fit for nothing but to be thrown out and trodden under foot.



<sup>14</sup>You are the light of the world; a town set on a hill cannot be hidden; <sup>15</sup>and men do not light a lamp and put it under a pan but on a stand, and it gives light to all in the house. <sup>16</sup>Let your light shine before men, so that they may see your good deeds, and give glory to your Father in heaven.

<sup>17</sup>Do not think that I have come to set aside the law or the prophets. I have come not to set aside but to complete. <sup>18</sup>Truly I tell you, till heaven and earth pass away, not one letter, not one dot shall pass away from the law, till all is done. <sup>19</sup>Therefore whoever weakens one of the least of these commandments and teaches men so, he shall be called least in the kingdom of heaven; but whoever does them and teaches them, he shall be called great in the kingdom of heaven; <sup>20</sup>for I tell you, unless your goodness is greater than the goodness of the scribes and Pharisees, you shall never enter the kingdom of heaven.

<sup>21</sup>You have heard that it was said in the old days, Thou shalt not murder; and whoever murders, shall be answerable to the court. <sup>22</sup>But I tell you, every man that is angry with his brother shall be answerable to the court; and whoever says to his brother, \*Curse you, shall be answerable to the great council; and whoever says, You fool, shall be answerable in the \*pit of fire.

<sup>23</sup>So if you are offering your gift at the altar, and there remember that your brother has anything against you, <sup>24</sup>leave your gift there before the altar, and go and first make your peace with your brother, then come and offer your gift. <sup>25</sup>Make friends quickly with your enemy while you are on the way with him to court, lest he hand you over to the judge, and the judge hand you over to the officer of the court, and the officer throw you into jail; <sup>26</sup>truly I tell you, you shall never come out again till you have paid the last penny.

<sup>27</sup>You have heard that it was said, Thou shalt not commit

adultery. <sup>28</sup>But I tell you, every man that looks at a woman with desire for her, has already committed adultery with her in his heart. <sup>29</sup>If your right eye leads you into sin, pull it out, and throw it away from you; it is better for you to lose one part of you, than that your whole body should be thrown into the \*pit of fire. <sup>30</sup>And if your right hand leads you into sin, cut it off and throw it away from you; it is better for you to lose one part of you than that your whole body should go into the \*pit of fire.

<sup>31</sup>It was said, Whoever divorces his wife, let him give her a statement in writing. <sup>32</sup>But I tell you, every man that divorces his wife, except for unchastity, makes her commit adultery; and whoever marries a woman that has been put away, commits adultery.

<sup>33</sup>Again you have heard that it was said in the old days, Thou shalt not swear falsely; what thou hast sworn to the Lord, thou shalt perform. <sup>34</sup>But I tell you, do not swear at all; either by heaven, because it is the throne of God; <sup>35</sup>or by the earth, because it is the footstool of his feet; or by Jerusalem, because it is the city of the great King; <sup>36</sup>and do not swear by your head, because you cannot make one hair white or black; <sup>37</sup>your word must be, yes, yes; no, no; anything more than this comes from the \*evil one.

<sup>38</sup>You have heard that it was said, An eye for an eye, and a tooth for a tooth. <sup>39</sup>But I tell you not to resist the bad man; whoever strikes you on the right cheek, turn to him the other one; <sup>40</sup>and if a man wishes to go to law with you and take your shirt, let him take your cloak too; <sup>41</sup>and if a man forces you to go one mile, go with him two. <sup>42</sup>Give to him that asks you, and do not turn away from him that wishes to borrow from you.

<sup>43</sup>You have heard that it was said, Thou shalt love thy neighbour and hate thy enemy. <sup>44</sup>But I tell you, love your enemies, and pray for those that persecute you; <sup>45</sup>that you may

be sons of your Father in heaven; for he makes his sun rise upon the cruel and the kind and sends rain upon the good and the bad.

<sup>46</sup>For if you love those that love you, what wages do you get? Do not even the tax-collectors do as much as that? <sup>47</sup>And if you greet your brothers only, what do you do more than others? Do not even the heathen do as much as that? <sup>48</sup>You, then, be perfect, as your Father in heaven is perfect.

**6** Take care not to do your good deeds in public, to be seen; else you get no wages from your Father in heaven. <sup>2</sup>So when you give money to the poor, do not blow a trumpet in front of you, as the double-dealers do in the meeting-houses and in the streets, in order that they may win the praise of men; truly I tell you they have been paid their wages in full. <sup>3</sup>But when you give money to the poor, do not let your left hand know what your right hand is doing, <sup>4</sup>that your giving may be secret; and your Father who sees in secret will pay you.

<sup>5</sup>Moreover, when you say your prayers, you shall not be like the double-dealers, for they love to pray in the meeting-houses and at the corners of the streets, for men to see; truly I tell you, they have been paid their wages in full. <sup>6</sup>But you, when you pray, go into your inner room, and shut the door, and pray to your Father who is in secret, and your Father who sees in secret will pay you. <sup>7</sup>And when you pray, do not repeat empty words like the heathen, who think that the more they say, the more they will be heard. <sup>8</sup>Do not be like them; for your Father knows what you need, before you ask him. <sup>9</sup>Pray like this, then:

Our Father in heaven, thy name be kept holy,

<sup>10</sup>Thy Kingdom come,

Thy will be done, on earth as it is in heaven;

<sup>11</sup>Give us this day our \*daily bread,

<sup>12</sup>And forgive us our debts,

As we forgive them that are in debt to us;

<sup>13</sup>And lead us not into temptation,  
But deliver us from the \*evil one.

<sup>14</sup>For if you forgive men their offences against you, your heavenly Father will forgive you; <sup>15</sup>but if you do not forgive men, your Father will not forgive your offences.

<sup>16</sup>When you fast, do not put on a sad face, like the double-dealers; for they make their faces dirty, so that they may be seen to be fasting. Truly I tell you, they have been paid their wages in full. <sup>17</sup>But you, when you fast, put oil on your head and wash your face, <sup>18</sup>that you may not be seen to be fasting, except by your Father in secret; and your Father who sees in secret will pay you.

<sup>19</sup>Store up no treasure on earth, where moth and rust destroy, and where thieves break in and steal; <sup>20</sup>but store up treasure in heaven, where neither moth nor rust destroys, nor thieves break in and steal; <sup>21</sup>for where your treasure is, there will your heart be too.

<sup>22</sup>The eye is the body's lamp; if, then, your \*eyes are good eyes, your whole body will be full of light; <sup>23</sup>but if your eyes are bad eyes, your whole body will be full of darkness; if then the light in you is darkness, what a darkness that will be!

<sup>24</sup>No one can serve two masters; for either he will hate the one and love the other, or he will hold fast to the one and look down on the other. You cannot serve God and \*money.

<sup>25</sup>Therefore I tell you, worry no more about your life, what to eat and what to drink, nor about your body, what to put on; is not life more than food, and the body than its clothes? <sup>26</sup>Look at the birds of the air; they do not sow, they do not reap, they do not store in barns: yet your heavenly Father feeds them; are you not worth more than they?

<sup>27</sup>And which of you by worrying can add one \*more hour to his \*life-time? <sup>28</sup>Then why do you worry about clothing? See

how the wild flowers grow; they do not work, they do not spin;  
<sup>29</sup>but I tell you, not even Solomon in all his glory was clothed like one of them. <sup>30</sup>Now if God in this way clothes the grass of the field, which is here today and thrown tomorrow into the oven, will he not much more clothe you, you men of little faith?  
<sup>31</sup>Therefore do not worry, What are we to eat or drink or wear?  
<sup>32</sup>For these are the things that the heathen look for. Your heavenly Father knows you need all these things. <sup>33</sup>But you must look first for his kingdom and his way of doing right, and all these things shall be given you as well. <sup>34</sup>So do not worry about tomorrow; for tomorrow will worry about itself. Today's trouble is enough for today.

**7** Do not judge, or you will be judged. <sup>2</sup>For as you judge, so you will be judged; and the measure you give will be the measure you get. <sup>3</sup>And why do you look at the dust in your brother's eye, and miss the log in your own eye? <sup>4</sup>Or how can you say to your brother, Brother, let me take the dust out of your eye, and all the time there is a log in your own eye?  
<sup>5</sup>You double-dealer, first take the log out of your own eye, and then you will see clearly to take the dust out of your brother's eye.

<sup>6</sup>Do not give what is holy to dogs, and do not throw your pearls before pigs, lest they stamp upon them with their feet, and turn and tear you to pieces.

<sup>7</sup>Ask and you shall have; search and you shall find; knock and they shall open to you; <sup>8</sup>for everyone that asks receives; and he that searches finds, and to him that knocks, they shall open.

<sup>9</sup>Or which of you, if his son asks for bread, will give him a stone? <sup>10</sup>Or if he asks for a fish, will give him a snake? <sup>11</sup>If you, then, being bad, know how to give good gifts to your children, how much more will your heavenly Father give good things to those that ask him?



<sup>12</sup>So whatever you wish men to do to you, do yourselves to them; for this is the law and the prophets.

<sup>13</sup>Enter in by the narrow gate; for the gate is broad and the way is wide, that leads to destruction, and there are many that go in by it; <sup>14</sup>but the gate is narrow and the road is shut in, that leads to life, and only a few find it.

<sup>15</sup>Be on your guard against false prophets; they come to you in sheep's clothing, but inside they are greedy wolves. <sup>16</sup>By their fruits you will know them. Are grapes gathered from thorns, or figs from thistles? <sup>17</sup>So every good tree bears fruit good to eat, but the bad tree bears fruit not good to eat. <sup>18</sup>A good tree cannot bear bad fruit, nor a bad tree good fruit. <sup>19</sup>Every tree that bears no good fruit, is cut down, and thrown into the fire. <sup>20</sup>So by their fruit you will know them.

<sup>21</sup>Not everyone that says to me, Lord, Lord, shall enter the kingdom of heaven, but only he that does the will of my Father in heaven. <sup>22</sup>Many shall say to me on that day, Lord, Lord, did we not prophesy in your name, and in your name drive out evil spirits, and in your name perform many miracles? <sup>23</sup>And then I shall declare to them, I never knew you; out of my sight, you workers of wickedness.

<sup>24</sup>Everyone, therefore, that hears these words of mine and does them, will be like a wise man, who built his house on rock; <sup>25</sup>and the rain fell, and the floods rose, and the winds blew, and drove against that house, but it did not fall, for it was founded on rock. <sup>26</sup>But everyone that hears these words, and does not do them, will be like a foolish man, who built his house on sand; <sup>27</sup>and the rain fell, and the floods rose, and the winds blew, and beat upon that house, and it fell; and that was a great fall.

<sup>28</sup>Now when Jesus had finished these sayings, the crowds were astonished at his teaching, <sup>29</sup>for he taught them like one with authority, \*not like their scribes.

8 When he came down from the mountain, great crowds followed him; <sup>2</sup>and a leper came and fell on his knees before him, and said, Lord if you are willing, you can heal me. <sup>3</sup>Jesus held out his hand and touched him, and said, I am willing; be healed. And at once his leprosy was healed; <sup>4</sup>and Jesus said to him, See that you tell no one; but go and show yourself to the priest, and make the offering that Moses commanded, as public proof.

<sup>5</sup>When he came into Capernaum a sergeant in the army came to him with a request: <sup>6</sup>Lord, my servant is lying ill at my house, paralysed, in terrible pain. <sup>7</sup>Jesus said, I will come myself and heal him. <sup>8</sup>The sergeant answered, Lord, I am not fit to have you under my roof; but just say the word and my servant shall be healed. <sup>9</sup>For I am a man under orders myself; and I have soldiers under me; I say to one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it. <sup>10</sup>When Jesus heard this he was astonished, and said to those that followed him, Truly I tell you, faith like this I have never found even \*in Israel.

<sup>11</sup>I tell you, many shall come from east and west and sit down at table with Abraham and Isaac and Jacob in the kingdom of heaven; <sup>12</sup>but the sons of the kingdom shall be thrown into the darkness outside; there shall be weeping and grinding of teeth. <sup>13</sup>And Jesus said to the sergeant, Go; as you have believed, so let it be done to you. And his servant was healed that very moment.

<sup>14</sup>When Jesus entered the house of Peter he found his mother-in-law lying in bed with fever; <sup>15</sup>and he touched her hand and the fever left her; and she got up and began to wait on him.

<sup>16</sup>And when night fell, they brought to him many possessed by evil spirits; and he drove out the evil spirits with a word, and healed all that were sick, <sup>17</sup>that the word spoken by the prophet

Isaiah might come true, He carried our sickness himself and bore our diseases.

<sup>18</sup>Now when Jesus saw great crowds about him, he gave the order to cross over to the other side. <sup>19</sup>Then a scribe came up and said to him, \*Master, I will follow you wherever you go.

<sup>20</sup>Jesus said to him,

Foxes have holes,

And birds of the air have nests,

But the Son of man has nowhere to lay his head.

<sup>21</sup>Another of his disciples said to him, Lord, give me leave first to go and bury my father. <sup>22</sup>Jesus said to him, Follow me, and let the dead bury their dead.

<sup>23</sup>Then he went aboard a boat, and his disciples followed him; <sup>24</sup>and a great storm came up over the lake, so that the waves hid the boat; but Jesus was asleep. <sup>25</sup>So they came and woke him, and said, Lord, save us, we are lost. <sup>26</sup>And he said to them, Why are you afraid, you men of little faith? Then he stood up, and spoke sternly to the winds and the water; and there was a great calm. <sup>27</sup>And the men were astonished, and said, What sort of man is this, that even the winds and the water obey him?

<sup>28</sup>When he came to the other side, to the country of the Gadarenes, two men who had evil spirits met him, coming out from among the graves, very fierce—so fierce that no one could pass by that way. <sup>29</sup>And they shouted out, What business have you here with us, O Son of God? Have you come to torture us before our time? <sup>30</sup>Now there was a large herd of pigs feeding a long way from them. <sup>31</sup>And the evil spirits begged him, If you drive us out, send us into the herd of pigs. <sup>32</sup>Then he said, Go; and they came out, and went away into the pigs; and suddenly the whole herd rushed over the steep place into the lake, and were drowned in the water; <sup>33</sup>and the men that had been feeding them, ran off to the town, and told the whole story, and what

had happened to the men with the evil spirits. <sup>34</sup>Then the whole town went out to meet Jesus; and when they saw him, they begged him to leave their district.

**9** Then Jesus went aboard a boat, and crossed over, and came to his own town <sup>2</sup>And they brought him a paralytic lying on a bed. And when he saw their faith, Jesus said to the paralytic, Courage, my son, your sins are forgiven. <sup>3</sup>And some of the scribes said to themselves, This man is \*blaspheming. <sup>4</sup>But Jesus, knowing their thoughts, said, Why are you thinking evil in your hearts? <sup>5</sup>Which is easier? to say, Your sins are forgiven, or to say, Stand up and walk? <sup>6</sup>But that you may know that the Son of man has power on earth to forgive sins (then he said to the paralytic), Stand up, and take your bed and go home. <sup>7</sup>And he stood up and went home. <sup>8</sup>When the crowds saw it, they were afraid and gave praise to God, who had given such authority to men.

<sup>9</sup>As he passed on from there, Jesus saw a man, called Matthew, sitting at the tax-office, and said to him, Follow me; and he got up and followed him.

<sup>10</sup>Now one day as he was sitting at table in the house, many tax-collectors and \*sinners were sitting with Jesus and his disciples. <sup>11</sup>And when the Pharisees saw it they said to his disciples, Why does your teacher eat with tax-collectors and \*sinners? <sup>12</sup>And Jesus, hearing them, said, The strong have no need of a doctor; but only the sick. <sup>13</sup>Go and learn what this means: I desire mercy and not burnt sacrifice; for I came to call not the good but \*sinners.

<sup>14</sup>Then the disciples of John came to him, and said, Why do we and the Pharisees fast often, but your disciples never fast? <sup>15</sup>Jesus said to them, Can wedding-guests mourn, while the bridegroom is with them? The time will come when the bridegroom will be taken away from them; then they will fast.

<sup>16</sup>And no one puts a piece of new cloth on an old cloak, for the patch breaks away and the tear is made worse. <sup>17</sup>Nor do they put new wine into old wine-skins; if they do, the skins burst, and the wine is spilt, and the skins are spoilt. They put new wine into fresh wine-skins, and so both are preserved.

<sup>18</sup>Now while he was saying these things to them, one of the leading men came and fell down on his face before him, and said, My daughter has just died; come and lay your hand on her and she shall live. <sup>19</sup>And Jesus rose and followed him, and his disciples too.

<sup>20</sup>And a woman who had had a flow of blood for twelve years, came behind him and touched the \*border of his cloak; <sup>21</sup>for she said to herself, If only I touch his cloak I shall be \*made well. <sup>22</sup>And he turned and saw her and said, Courage, my daughter, your faith has made you well. And the woman was \*made well from that very moment.

<sup>23</sup>And when Jesus came to the house of the leading man and saw the pipers and the crowd making a noise, <sup>24</sup>he said, Go away, for the little girl is not dead, she is asleep. But they laughed in his face. <sup>25</sup>But when the crowd had been put out, Jesus went in and took her by the hand, and the girl got up. <sup>26</sup>And the story of it spread all over the country.

<sup>27</sup>Now as Jesus was passing on from there, two blind men came after him, shouting out, Son of David, have pity on us. <sup>28</sup>And when he had entered the house, the blind men came in to him. And Jesus said to them, Do you believe that I can do this? They said to him, Yes, Lord. <sup>29</sup>Then he touched their eyes, and said, As you believe, so let it be done to you. <sup>30</sup>And their eyes were opened. And he commanded them very sternly, See that no one knows. <sup>31</sup>But they went out and told the story about him through the whole land.

<sup>32</sup>As they were going away a dumb man, possessed by an evil



spirit, was brought to him; <sup>33</sup>when the evil spirit had been driven out, the dumb man began to speak; and the crowds were astonished, and said, Nothing like this has ever been seen in Israel. <sup>34</sup>But the Pharisees kept saying, He drives out evil spirits by the power of the prince of evil spirits.

<sup>35</sup>And Jesus went through all the towns and villages, teaching in their meeting-houses, and proclaiming the good news of the kingdom, and healing all kinds of disease and sickness. <sup>36</sup>And seeing the crowd, he was filled with pity for them, because they were tired and helpless like sheep without a shepherd. <sup>37</sup>Then he said to his disciples, There is a good harvest, but few workmen; <sup>38</sup>pray the Lord of the harvest that he send more men to work in his harvest.

**10** Then he called his twelve disciples, and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and sickness.

<sup>2</sup>The names of the twelve apostles are these: first Simon, called Peter; Andrew his brother; James the son of Zebedee, and his brother John; <sup>3</sup>Philip and Bartholomew; Thomas and Matthew the tax-collector; James the son of Alpheus and Thaddeus; <sup>4</sup>Simon the \*Zealot and Judas Iscariot who afterwards betrayed him. <sup>5</sup>These twelve Jesus sent out, when he had given them these orders: Do not go among the heathen, and do not enter any town of the Samaritans; <sup>6</sup>go rather to the lost sheep of the house of Israel. <sup>7</sup>And as you go, make this proclamation: The kingdom of heaven is here. <sup>8</sup>Heal the sick, raise the dead, cleanse the lepers, drive the evil spirits out; you have received a free gift; give a free gift. <sup>9</sup>Take neither gold nor silver nor copper in your belts, <sup>10</sup>nor a beggar's bag for the journey, nor two shirts, nor sandals, nor a staff; for the workman deserves his food. <sup>11</sup>And whatever town or village you enter,

find out who in it is worthy, and stay with him, till you leave the place. <sup>12</sup>And as you enter a house greet it; <sup>13</sup>and if the house is worthy, let your \*blessing be on it; but if it is unworthy, let your \*blessing return to you. <sup>14</sup>Whoever will not receive you, or listen to your words, shake off the dust of your feet, when you leave that house or that town; <sup>15</sup>truly I tell you, it will be easier for the land of Sodom and Gomorrah on the day of judgement than for that town.

<sup>16</sup>See, I send you out like sheep among wolves; so be as wise as snakes, and as harmless as doves. <sup>17</sup>Be on your guard against men; for they will hand you over to their courts, and in their meeting-houses they will whip you; <sup>18</sup>and you will be brought before governors and kings for my sake, to bear witness to them and the heathen. <sup>19</sup>When they give you up, do not be anxious how or what to speak; for what you shall speak shall be given you at the time; <sup>20</sup>for it is not you that speak, but the Spirit of your Father speaking in you. <sup>21</sup>Brother will hand over brother to death, and the father his son; and children will rise up against their parents, and put them to death. <sup>22</sup>You will be hated by all for my sake; but he that endures to the end, shall be saved. <sup>23</sup>When they persecute you in one town, escape to the next. Truly I tell you, you will not have finished all the towns of Israel before the Son of man comes.

<sup>24</sup>A disciple is not above his master, nor a slave above his lord; <sup>25</sup>it is enough for the disciple to be like his master, and the slave like his lord. If they have called the head of the house Beelzebub, how much more the servants!

<sup>26</sup>So do not fear them; for there is nothing hidden that shall not be revealed, nor secret that shall not be known. <sup>27</sup>What I tell you in the dark, speak in the light; and what you hear in the ear, cry out on the house-tops. <sup>28</sup>Have no fear of those that kill the body, but cannot kill the soul; fear rather him who can destroy

soul and body in the \*pit. <sup>29</sup>Are not two sparrows sold for a penny? Yet not one of them shall fall to the ground without your Father. <sup>30</sup>Even the hairs of your head are all counted. <sup>31</sup>Have no fear, therefore; you are worth more than many sparrows. <sup>32</sup>Everyone who confesses me before men, I will confess him before my Father in heaven. <sup>33</sup>But whoever disowns me before men, I will disown him before my Father in heaven.

<sup>34</sup>Do not think that I have come to bring peace on earth. I have come to bring, not peace, but a sword. <sup>35</sup>I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. <sup>36</sup>A man's enemies shall be his own household. <sup>37</sup>The man that loves father or mother more than me, is not worthy of me; the man that loves son or daughter more than me, is not worthy of me. <sup>38</sup>He that does not take up his cross, and come after me, is not worthy of me. <sup>39</sup>He that finds his life shall lose it; he that loses his life for my sake shall find it.

<sup>40</sup>He that welcomes you, welcomes me; he that welcomes me, welcomes him that sent me; <sup>41</sup>he that welcomes a prophet as a prophet, will have a prophet's wages; he that welcomes a good man as a good man, will have a good man's wages. <sup>42</sup>If any-one gives no more than a cup of cold water to one of these little ones, because he is a disciple, truly I tell you, he shall not lose his wages.

**11** Now when Jesus had finished giving these orders to his twelve disciples, he passed on to teach and preach in their towns.

<sup>2</sup>But John, hearing in prison what the Christ was doing, sent a message by two of his disciples, <sup>3</sup>Are you the coming one? Or are we to wait for another? <sup>4</sup>Jesus answered, Go and tell

John what you hear and see: <sup>5</sup>the blind get their sight back, and the lame walk; the lepers are healed, and the dumb speak; the dead are raised, and the poor have the good news told to them. <sup>6</sup>Happy is the man that is not shocked at me.

<sup>7</sup>Then, as they were going away, Jesus began to speak to the crowds about John:

What did you go out into the wilds to see?

A reed shaken by the wind?

<sup>8</sup>No, but what did you go out to see?

A man dressed in soft clothing?

Why! the wearers of soft clothes are in kings' palaces.

<sup>9</sup>But why did you go out?

To see a prophet?

Yes, I tell you, and far more than a prophet.

<sup>10</sup>This is the man of whom it is written,

Behold! I send my messenger before thy face,

To prepare thy way before thee.

<sup>11</sup>Truly, I tell you, among them that are born of women no greater has arisen than John the Baptist. Yet he that is least in the kingdom of heaven is greater than he. <sup>12</sup>From the days of John the Baptist until now the kingdom of heaven \*has been suffering violence, and violent men are forcing their way\* into it.

<sup>13</sup>For all the prophets and the law prophesied until John; <sup>14</sup>if you can accept it, he is the Elijah that was to come.

<sup>15</sup>He that has ears to hear, let him hear.

<sup>16</sup>To what shall I compare the men of this time? They are like children sitting in the market-place who call to their friends,

<sup>17</sup>We have played the pipe for you, but you have not danced;

We have mourned, but you have not beaten your breasts.

<sup>18</sup>For John came neither eating nor drinking, and they said, He has an evil spirit. <sup>19</sup>The Son of man came eating and drinking, and they said, Look, a greedy fellow and a drinker; a friend of

tax-collectors and \*sinners. Yet Wisdom is proved by her works to be right.

<sup>20</sup>Then Jesus began to accuse the towns in which his many miracles had been done, because they had not repented, <sup>21</sup>Alas for you! Chorazin; alas for you! Bethsaida; for if the miracles that have been done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup>I tell you, it shall be easier for Tyre and Sidon in the day of judgement than for you. <sup>23</sup>And you, Capernaum, shall you be lifted up to heaven? You shall be thrown down into \*Hades; for if the miracles, that have been done in you, had been done in Sodom, Sodom would have lasted till this day. <sup>24</sup>I tell you, it shall be easier for the land of Sodom on the day of judgement than for you.

<sup>25</sup>At that same time Jesus said, I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the learned and the knowing, and hast revealed them to little children. <sup>26</sup>Yes, Father, for this was thy good purpose. <sup>27</sup>All things have been given by my Father into my hands; and no one knows the Son but the Father; nor does anyone know the Father but the Son and he to whom the Son chooses to reveal him. <sup>28</sup>Come to me, all who are worn and bowed beneath your load, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you shall find rest for your souls; <sup>30</sup>for my yoke is easy and my load is light.

**12** At that same time Jesus made his way on the sabbath through the cornfields, and his disciples felt hungry, and began to pick heads of corn, and eat them. <sup>2</sup>When the Pharisees saw them, they said to him, See, your disciples are doing what is not lawful on the sabbath day. <sup>3</sup>He said to them, Have you never



read what David did, when he was hungry, and they that were with him, <sup>4</sup>how he entered the house of God, and ate the holy bread, which it was not lawful for him to eat, nor for them that were with him, but for the priests only? <sup>5</sup>And have you never read in the law that on the sabbath the priests in the temple break the sabbath without guilt? <sup>6</sup>But I tell you, there is something greater than the temple here. <sup>7</sup>And if you had understood what this means: I desire mercy, not burnt sacrifice, you would not have condemned the guiltless. <sup>8</sup>For the Son of man is lord of the sabbath.

<sup>9</sup>Then he passed on and entered their meeting-house. <sup>10</sup>And there—a man with a wasted hand! And they asked him, Is it lawful to heal on the sabbath? that they might bring a charge against him. <sup>11</sup>But he said, Suppose you have one sheep, and it falls into a pit on the sabbath day, will not any one of you take hold of it, and lift it out? <sup>12</sup>How much more is a man worth than a sheep? So it is lawful to do good on the sabbath day. <sup>13</sup>Then he said to the man, Hold out your hand. He held it out, and it was made healthy again like the other one.

<sup>14</sup>Then the Pharisees went out and discussed how to destroy him. <sup>15</sup>But since Jesus knew of it he retired from there. Many followed him, and he healed them all; <sup>16</sup>but he warned them sternly not to make him known, <sup>17</sup>that the word spoken by the prophet Isaiah might come true:

- <sup>18</sup>Behold! my servant whom I have chosen,  
My beloved in whom my soul is well-pleased;  
I will put my Spirit upon him.  
And he shall announce judgement to the heathen;  
<sup>19</sup>He shall not argue nor cry out;  
Nor shall any man hear his voice in the streets;  
<sup>20</sup>A crushed reed he shall not break;  
And a smoking wick he shall not put out,

Until he has carried the just cause to victory;

<sup>21</sup>And in his name shall the heathen hope.

<sup>22</sup>Then a man with an evil spirit, who was blind and dumb, was brought to him; and he healed him, so that the dumb man spoke and saw. <sup>23</sup>And all the crowds were astonished and said, Can this be the \* Son of David? <sup>24</sup>But when the Pharisees heard it, they said, This fellow only drives out evil spirits by the power of Beelzebub, the prince of the evil spirits. <sup>25</sup>But knowing their thoughts, he said to them,

Every kingdom divided against itself is laid waste,

And no town or house divided against itself can stand.

<sup>26</sup>And if Satan drives out Satan, he is divided against himself; How then can his kingdom stand?

<sup>27</sup>Moreover, if I drive out evil spirits by the power of Beelzebub, By whom do your sons drive them out?

Therefore they shall be your judges.

<sup>28</sup>But if by the Spirit of God I drive out evil spirits  
Then has the kingdom of God come upon you.

<sup>29</sup>Who can enter the strong man's house and rob him of his  
goods  
Unless first he binds the strong man? Then he can rob his  
house.

<sup>30</sup>He that is not with me is against me,  
And he that does not gather with me scatters.

<sup>31</sup>Therefore I tell you,  
Men shall be forgiven any sin, and any blasphemy,  
But blasphemy against the Spirit they shall not be for-  
given.

<sup>32</sup>And whoever shall speak a word against the Son of man shall  
be forgiven,  
But whoever shall speak against the Holy Spirit shall not be  
forgiven,

Neither in this age nor in the age that is coming.

<sup>33</sup> Either make the tree good and its fruit good,

Or make the tree bad and its fruit bad,

For the tree is known by its fruit.

<sup>34</sup> You sons of snakes, how can you being evil speak good things?

For out of the heart's plenty the mouth speaks.

<sup>35</sup> The good man from his good store brings forth good;

And the evil man from his evil store brings forth evil.

<sup>36</sup> I tell you, at the day of judgement men must give an account

Of every thoughtless word that they have spoken.

<sup>37</sup> For by your words will you be acquitted,

And by your words will you be condemned.

<sup>38</sup> Then some of the scribes and Pharisees answered him, Master, we wish to see a sign from you. <sup>39</sup> But he answered them, The people of these wicked, adulterous times look for a sign; but no sign shall be given them but the sign of Jonah the prophet; <sup>40</sup> for as Jonah was three days and three nights in the belly of the sea-beast, so shall the Son of man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh shall stand up at the judgement with the men of these times and shall condemn them; for they repented at the preaching of Jonah, and see! something greater than Jonah is here. <sup>42</sup> The queen of the South shall rise up at the judgement with the men of these times, and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and see! something greater than Solomon is here.

<sup>43</sup> When the evil spirit goes out of a man, it passes through waterless places in search of rest, and finds none; <sup>44</sup> then it says, I will go back to my house which I left; so it goes back and finds it empty, swept and painted; <sup>45</sup> then it goes and takes with it seven other spirits more evil than itself, and they enter and

settle down there. So the last state of that man becomes worse than the first. So shall it be with these wicked times.

<sup>46</sup>While he was speaking to the crowds, his mother and his brothers stood outside, trying to speak to him. <sup>47</sup>\*And a man said to him, Look! your mother and your brothers are standing outside, trying to speak to you. <sup>48</sup>He answered the man that spoke to him, Who is my mother and who are my brothers? <sup>49</sup>And he held out his hand towards his disciples and said, Look! these are my mother and my brothers; <sup>50</sup>everyone that does the will of my Father in heaven is my brother and sister and mother.

**13** That same day Jesus left the house, and went and sat by the lake; <sup>2</sup>and great crowds gathered round him; and so he went and sat in a boat; and all the crowds stood on the shore. <sup>3</sup>And he told them many things in parables; he said:

A sower went out to sow; <sup>4</sup>and as he sowed some seeds fell on the path, and the birds came and ate them up. <sup>5</sup>Some fell on rocky ground, where they had not much soil; and they sprang up at once because they had no depth of soil; <sup>6</sup>and when the sun rose high they were burned; and because they had no root, they dried up and died. <sup>7</sup>Some fell among thorns; and the thorns sprang up and choked them. <sup>8</sup>But some fell on good ground, and produced a crop, some a hundred, some sixty, some thirty times as much.

<sup>9</sup>He that has ears, let him hear.

<sup>10</sup>Then the disciples came to him and said, Why do you speak to them in parables? <sup>11</sup>He answered them, You are permitted to understand the secrets of the kingdom of heaven, but they are not.

<sup>12</sup>Whoever has, shall be given more, and he shall have plenty, Whoever has not, shall lose even what he has.

<sup>13</sup>For this reason I speak to them in parables, because they

see without seeing, and hear without hearing, and do not understand.

<sup>14</sup> So the prophecy of Isaiah comes true for them:

You will hear, but not understand;

You will see, but not see the meaning;

<sup>15</sup> The hearts of this people are fat

And their ears are dull,

And their eyes they have shut;

Lest they should see with their eyes

And hear with their ears,

And understand with their hearts,

And turn again, and I should heal them.

<sup>16</sup> Happy are your eyes, for they see,

And your ears, for they hear.

<sup>17</sup> Truly I tell you, many prophets and good men have desired  
greatly to see what you see, and have not seen it.

And to hear what you hear and have not heard it.

<sup>18</sup> Hear, therefore, the meaning of the parable of the sower:

<sup>19</sup> When a man hears the message of the kingdom and does not understand it, then the evil one comes and carries off the seed sown in his heart; this is the seed sown on the path. <sup>20</sup> The seed sown on rocky ground, this is the man that hears the word and receives it at once with joy; <sup>21</sup> but he has no root in him; he does not last; when trouble or persecution comes because of the word, then at once he falls. <sup>22</sup> The seed sown among thorns is the man that hears the word, but the worries of the \*world and the pleasure of being rich choke the word, and he produces nothing. <sup>23</sup> But the seed sown in good ground, this is the man that hears and understands the word; he bears fruit, and produces sometimes a hundred, sometimes sixty, and sometimes thirty times as much.

<sup>24</sup> He put another parable before them: The kingdom of



heaven is like a man that sowed good seed in his field; <sup>25</sup>but while people were asleep, his enemy came and sowed weeds among the corn and went away. <sup>26</sup>So when the crop sprang up, and ripened, then the weeds appeared too. <sup>27</sup>And his slaves came to their master and said to him, Sir, did you not sow good seed in your field? How then has it come to be full of weeds? <sup>28</sup>He said to them, An enemy has done it. The slaves said to him, Do you want us to go and gather them up? <sup>29</sup>He said, No; for fear lest in gathering the weeds you root up the wheat as well. <sup>30</sup>Let them both grow together till the harvest; and when the harvest comes, I shall say to the reapers, Gather the weeds first and bind them in bundles to burn them; but gather the corn into my barn.

<sup>31</sup>He put another parable before them: The kingdom of heaven is like a grain of mustard seed, that a man took and sowed in his field; <sup>32</sup>it is the smallest of all seeds, but when it grows up, it is the largest of plants and becomes a tree, so that the birds of the air come and nest in its branches.

<sup>33</sup>He spoke another parable to them: The kingdom of heaven is like \*leaven, which a woman took and put in three measures of flour, till it all rose.

<sup>34</sup>All these things Jesus spoke in parables to the crowds; without a parable he said nothing to them, <sup>35</sup>so that the word of the prophet might come true:

I will open my mouth in parables;

I will declare things hidden since the creation of the world.

<sup>36</sup>Then Jesus left the crowds and went into the house, and his disciples came to him and said, Explain to us the parable of the weeds in the field. <sup>37</sup>He answered, The sower of the good seed is the Son of man; <sup>38</sup>the field is the world; the good seed is the sons of the kingdom; the weeds are the sons of the evil one; <sup>39</sup>the enemy that sowed them is the devil; the harvest is the end

of the age; the reapers are the angels. <sup>40</sup>As the weeds are gathered and burnt in the fire, so shall it be at the end of the age.

<sup>41</sup>The Son of man shall send forth his angels and they shall gather together out of his kingdom all causes of sin and all evil-doers, <sup>42</sup>and shall throw them into the burning fire; there shall be weeping and grinding of teeth. <sup>43</sup>Then shall the good shine like the sun in the kingdom of their Father.

He that has ears, let him hear.

<sup>44</sup>The kingdom of heaven is like treasure hidden in a field; a man found it and covered it up, and in his joy went and sold all that he had, and bought the field.

<sup>45</sup>Again the kingdom of heaven is like a merchant who was looking for fine pearls; <sup>46</sup>finding a very costly pearl, he went and sold all that he had, and bought it.

<sup>47</sup>Again the kingdom of heaven is like a drag-net which was thrown into the sea, and took in fish of every kind; <sup>48</sup>when it was full, they dragged it up on the shore, and sat down and gathered the good fish into baskets, and threw away the bad.

<sup>49</sup>So shall it be at the end of the age; the angels shall come out and separate the bad from the good, <sup>50</sup>and throw them into the burning fire; there shall be weeping and grinding of teeth.

<sup>51</sup>Have you understood all these things? They said to him, Yes. <sup>52</sup>He said to them, Therefore every scribe who has become a disciple of the kingdom of heaven is like a householder who brings out of his store both new things and old.

<sup>53</sup>Now when Jesus had finished these parables, he left that place; <sup>54</sup>and coming to his own town, he taught them in their meeting-house, so that they said in astonishment, Where did this man get this wisdom and these powers? <sup>55</sup>Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas? <sup>56</sup>And are not all his

sisters here among us? Where did this man get all these things?  
<sup>57</sup>And they felt shocked. Jesus said to them, A prophet is not without honour except in his own town and in his own house.  
<sup>58</sup>And because of their unbelief he did not do many miracles there.

**14** At that same time Herod the prince heard what was being said about Jesus; <sup>2</sup>and he said to his servants, This is John the Baptist; he has risen from the dead; and therefore these powers are at work in him. <sup>3</sup>For Herod had arrested John and put him in irons, and thrown him into prison, because of Herodias, his brother Philip's wife; <sup>4</sup>for John had said, It is not lawful for you to have her. <sup>5</sup>Herod wished to put him to death, but he was afraid of the people, for they took him to be a prophet. <sup>6</sup>Now on Herod's birthday the daughter of Herodias danced before them all and Herod was delighted. <sup>7</sup>So he swore to give her whatever she asked. <sup>8</sup>She, at her mother's suggestion, said, Give me here on a dish John the Baptist's head. <sup>9</sup>The king was sorry, but, because of his oaths and his guests at table with him, he gave orders that it should be given her; <sup>10</sup>he sent and had John's head cut off in the prison; <sup>11</sup>and the head was brought on a dish and given to the girl, and she took it to her mother. <sup>12</sup>Then his disciples came and took his body and buried it; and they came and told Jesus.

<sup>13</sup>When Jesus heard of this, he went away in a boat to a lonely place apart; but the crowds heard of it, and followed him on foot from the towns. <sup>14</sup>When he left the boat, he saw a great crowd, and was filled with pity for them, and healed those among them that were sick. <sup>15</sup>When night fell, his disciples came to him, and said, This is a lonely place and the hour is late; send the crowds away, so that they may go into the villages and buy themselves food. <sup>16</sup>But Jesus said to them, They need not go away; give them something to eat yourselves. <sup>17</sup>They said to

him, We have nothing here but five loaves and two fish. <sup>18</sup>He said, Bring them here to me. <sup>19</sup>And he ordered the crowds to sit down for a meal on the grass; and he took the five loaves and the two fish, and looked up to heaven and gave thanks and broke them, and gave them to his disciples, and his disciples to the crowds; <sup>20</sup>and they all ate and were satisfied; and they took up the broken pieces left over, twelve baskets full. <sup>21</sup>Those that ate were about five thousand men, besides women and children.

<sup>22</sup>Then he made the disciples go aboard the boat at once and cross to the other side before him, while he sent the crowds away. <sup>23</sup>When he had sent them away, he went up the mountain-side by himself to pray; and when night fell he was there alone. <sup>24</sup>But the boat was already in the middle of the lake, struggling with the waves, for the wind was against them. <sup>25</sup>But in the fourth quarter of the night he came to them walking on the water. <sup>26</sup>When the disciples saw him walking on the water, they were frightened, and said, It is a ghost. And they cried out for fear. <sup>27</sup>But Jesus spoke to them at once and said, Courage! It is I, do not be afraid.

<sup>28</sup>Peter answered him, Lord, if it is you, command me to come to you on the waves. <sup>29</sup>And he said, Come. Then Peter climbed out of the boat, and began to walk on the waves and come towards Jesus. <sup>30</sup>But when he saw how strong the wind was, he was afraid and began to sink; then he cried out, Lord, save me. <sup>31</sup>Jesus held out his hand at once and took hold of him, and said, O little-faith, why were you in two minds? <sup>32</sup>Then they went on board, and the wind fell. <sup>33</sup>And those in the boat fell down before him, and said, Truly you are the Son of God.

<sup>34</sup>And when they had crossed over, they came to land at Gennesaret. <sup>35</sup>As soon as the men of that place knew who it was, they sent into all the country round about and brought to him all that were sick, <sup>36</sup>and begged him to let them only touch \*the

border of his cloak; and all that touched him were made perfectly well.

**15** Then Pharisees and scribes came from Jerusalem to Jesus and said, <sup>2</sup>Why do your disciples break the unwritten law handed down from our fathers? For they do not wash their hands when they eat. <sup>3</sup>He answered them, Why do you break the commandment of God for the sake of your unwritten law? <sup>4</sup>For God said, Honour your father and your mother; and, He that abuses father or mother shall surely be put to death. <sup>5</sup>But you say, If a man says to father or mother, This money of mine might have been useful to you, but now it is a gift to God, <sup>6</sup>he shall not honour his father. So you have made the word of God of no effect by your unwritten law. <sup>7</sup>Double-dealers! that was a fine prophecy that Isaiah made about you:

<sup>8</sup>This people honours me with their lips,

But their hearts are far from me;

<sup>9</sup>In vain do they worship me,

Teaching as doctrine the sayings of men.

<sup>10</sup>Then he called the crowd to him, and said to them:

Listen and understand:

<sup>11</sup>A man is not made unclean by what goes into his mouth;

A man is made unclean by what comes out of his mouth.

<sup>12</sup>Then his disciples came and said to him, Do you know that the Pharisees were shocked when they heard that? <sup>13</sup>He answered them:

Every plant that my heavenly Father has not planted shall be rooted up.

<sup>14</sup>Let them alone, they are blind guides;

If a blind man leads a blind man,

Both of them will fall into a ditch.

<sup>15</sup>Peter answered him, Explain to us the parable. <sup>16</sup>He said,



Are you also without understanding? <sup>17</sup>Can you not see that what goes into the mouth passes into the stomach and is dropped out into the \*pit? <sup>18</sup>But what comes out of the mouth comes out of the heart; and it is this that makes a man unclean. <sup>19</sup>For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, abuse; <sup>20</sup>these are the things that make a man unclean; to eat with unwashed hands does not make a man unclean.

<sup>21</sup>Then Jesus left that place and retired into the country near Tyre and Sidon. <sup>22</sup>And a Canaanite woman of those parts came out, and shouted, Lord, Son of David, have pity on me; my daughter is greatly troubled by an unclean spirit. <sup>23</sup>But he answered her not one word. Then his disciples came and begged him, Send her away, for she is shouting after us. <sup>24</sup>He answered, I was sent only to the lost sheep of the house of Israel. <sup>25</sup>But she came and fell on her face before him and said, Lord, help me. <sup>26</sup>He answered, It is not fair to take the children's bread, and throw it to the house-dogs. <sup>27</sup>She said, No, Sir; yet even the dogs eat the broken pieces that fall from their master's table. <sup>28</sup>Then Jesus answered her, O woman, you have great faith; let it be as you wish. And her daughter was healed that very minute.

<sup>29</sup>Jesus passed from there along the lake of Galilee; and he went up the mountain-side and sat down there. <sup>30</sup>And great crowds came to him, bringing the lame and blind and dumb and injured and many more; and they laid them down at his feet; and he healed them; <sup>31</sup>so that the crowd were astonished, seeing the dumb speaking, the injured whole, the lame walking, and the blind seeing; and they gave praise to the God of Israel.

<sup>32</sup>Then Jesus called his disciples to him and said to them, I pity all these people, for they have been three days with me now, and they have nothing to eat; I will not send them away

hungry, lest they faint on the road. <sup>33</sup>His disciples said to him, Where can we find in this lonely place enough bread to satisfy so great a crowd? <sup>34</sup>Jesus said to them, How many loaves have you? They said, Seven and a few small fish. <sup>35</sup>Then he ordered the crowd to sit down on the ground, <sup>36</sup>and he took the seven loaves and the fish, and gave thanks and broke them and gave them to the disciples, and the disciples to the crowds. <sup>37</sup>And they all ate and were satisfied, and they took up the broken pieces left over, seven large baskets full. <sup>38</sup>There were four thousand men that ate, besides women and children. <sup>39</sup>Then he sent the crowd away and went aboard the boat and came to the district near Magadan.

**16** Then the Pharisees and Sadducees came and asked him to show them a sign from heaven, to test him. <sup>2</sup>He answered them, When night falls you say, It will be fine, the sky is red; <sup>3</sup>and in the morning you say, There will be a storm today, the sky is red and dull. You know how to read the face of the sky, yet you cannot read the signs of the times. <sup>4</sup>The people of a wicked, adulterous age look for a sign; but no sign shall be given them but the sign of Jonah. And he left them and went away.

<sup>5</sup>When they reached the other side, the disciples found they had forgotten to bring any bread. <sup>6</sup>Jesus said to them, See that you have nothing to do with the leaven of the Pharisees and Sadducees. <sup>7</sup>They said to themselves, We have brought no bread. <sup>8</sup>Jesus knew it and said, Why are you saying to yourselves that you have no bread, you men of little faith? <sup>9</sup>Do you not understand yet? Do you not remember the five loaves of the five thousand and how many baskets you took up? <sup>10</sup>And the seven loaves of the four thousand and how many large baskets you took up? <sup>11</sup>How is it that you do not understand that I was not

speaking to you of loaves? Have nothing to do with the leaven of the Pharisees and Sadducees. <sup>12</sup>Then they understood that he told them to have nothing to do, not with leaven in bread, but with the teaching of the Pharisees and Sadducees.

<sup>13</sup>When he came to the neighbourhood of Caesarea Philippi, Jesus asked his disciples, Who do the people say that the Son of man is? <sup>14</sup>They said, Some say John the Baptist, others Elijah, others Jeremiah or one of the prophets. <sup>15</sup>He said to them, But who do you say that I am? <sup>16</sup>Simon Peter answered, You are the Christ, the Son of the living God. <sup>17</sup>Jesus answered him, Happy are you, Simon son of Jonah, for flesh and blood has not revealed this to you but my Father in heaven. <sup>18</sup>Moreover I tell you, you are \*Peter, and on this rock I will build my church and the gates of \*Hades shall have no power against it. <sup>19</sup>I will give you the keys of the kingdom of heaven; what you \*forbid on earth shall be forbidden in heaven; what you \*permit on earth shall be permitted in heaven. <sup>20</sup>Then he strictly commanded the disciples to tell no one that he was the Christ.

<sup>21</sup>From that time Jesus began to show his disciples that he must go up to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed and on the third day be raised up. <sup>22</sup>Then Peter took him aside and began to rebuke him, God forbid, Lord; this shall never come to you. <sup>23</sup>Jesus turned and said to Peter, Out of my sight, Satan! You are a temptation to me; your way of thinking is not God's but man's. <sup>24</sup>Then Jesus said to his disciples, If any man wishes to come after me, let him disown himself, and take up his cross and follow me. <sup>25</sup>For whoever wishes to save his life shall lose it; and whoever loses his life for my sake, shall find it; <sup>26</sup>for what good will it be to a man to gain the whole world and lose his life? Or what will a man give in exchange for his life? <sup>27</sup>For the Son of man is coming in the glory of his Father with his angels, and

then he shall pay every man for his work. <sup>28</sup>Truly I tell you, some of those standing here shall not taste death, till they see the Son of man coming in his kingdom.

**17** After six days Jesus took Peter and James and John his brother, and led them up into a high mountain by themselves; <sup>2</sup>and in their presence his appearance was changed, his face shone like the sun, and his clothes became bright like the light. <sup>3</sup>And Moses and Elijah appeared to them, talking with him. <sup>4</sup>Then Peter said to Jesus, Lord, it is a good thing that we are here; if you wish it, I will make here three shelters, one for you, and one for Moses, and one for Elijah. <sup>5</sup>While he was still speaking, a bright cloud covered them and a voice spoke from the cloud, This is my Son, my \*beloved, with whom I am well pleased; listen to him. <sup>6</sup>And when they heard it, the disciples fell on their faces and were filled with great fear. <sup>7</sup>Then Jesus came to them and touched them and said, Stand up, do not be afraid. <sup>8</sup>And when they raised their eyes, they saw no one, but only Jesus.

<sup>9</sup>As they came down from the mountain, Jesus commanded them, Tell no one of this vision until the Son of man is risen from the dead. <sup>10</sup>Then the disciples asked him, Why, then, do the scribes say that Elijah must come first? <sup>11</sup>He answered, Elijah indeed does come; he shall put everything in order; <sup>12</sup>but I tell you, Elijah has come already and they did not know him; they did to him whatever they wished; and the Son of man is going to be treated in the same way by them. <sup>13</sup>Then the disciples understood that he spoke to them about John the Baptist.

<sup>14</sup>When they reached the crowd, a man came and knelt to him and said, <sup>15</sup>Lord, have pity on my son, for he is \*mad and suffers greatly; he often falls into the fire, and often into the water.

<sup>16</sup>I brought him to your disciples, and they could not cure him.

<sup>17</sup>Jesus answered, O faithless, crooked age, how long have I to be with you? How long have I to bear with you? Bring him here to me. <sup>18</sup>Then he rebuked him, and the evil spirit came out of him, and the boy was cured that very moment. <sup>19</sup>Then the disciples came to Jesus by themselves and said, Why could not we drive it out? <sup>20</sup>He said to them, Because of your little faith. Truly I tell you, if you have faith no bigger than a grain of mustard seed, you shall say to this mountain, Be moved from this place to that, and it shall be moved; and nothing shall be impossible to you!

<sup>\*22</sup>As they were <sup>\*</sup>moving about in Galilee, Jesus said to them, The Son of man is going to be given over into the hands of men, <sup>23</sup>and they shall kill him and on the third day he shall be raised up. And they were very sorry.

<sup>24</sup>Now when they came to Capernaum, the temple tax-collectors came and said to Peter, Does not your Master pay the <sup>\*</sup>temple-tax? <sup>25</sup>He said, He does. When he entered the house, Jesus spoke first: What do you think, Simon? From whom do earthly kings collect duties or taxes? From their own people or from foreigners? <sup>26</sup>When Peter said, From foreigners, Jesus said to him, Then their own people are free; <sup>27</sup>but in order that we may not give offence to them, go down to the lake and throw in a hook and take out the first fish that comes; open its mouth and you will find a <sup>\*</sup>silver coin; take it and give it for me and for you.

**18** At that time the disciples came to Jesus and said, Who is the greatest in the kingdom of heaven? <sup>2</sup>So he called a child and made him stand in front of them, <sup>3</sup>and said, Truly, I tell you, unless you turn and become like children, you shall never enter the kingdom of heaven. <sup>4</sup>Whoever humbles



himself like this child, he is the greatest in the kingdom of heaven.

<sup>5</sup>Whoever welcomes one such child in my name welcomes me; <sup>6</sup>whoever causes one of these little ones that have faith in me to \*fall into sin, better for him that a great millstone be hung round his neck and he be drowned in the open sea.

<sup>7</sup>Alas for the world because of \*temptations! Temptations must come, but alas for the man through whom the temptation comes! <sup>8</sup>If your hand or your foot \*tempts you, cut it off and throw it away from you; better for you to enter into life without hand or foot than to be thrown with both hands or both feet into everlasting fire. <sup>9</sup>If your eye \*tempts you, pull it out and throw it away from you; better for you to enter into life with one eye, than to be thrown with two eyes into \*the pit.

<sup>10</sup>See that you do not look down on one of these little ones; for I tell you, their angels in heaven look at all times on the face of my Father in heaven.

\*<sup>12</sup>What do you think? If a man has a hundred sheep and one of them wanders away, does he not leave the ninety-nine and go to the mountains in search of the one that has wandered away? <sup>13</sup>If he finds it, I tell you, he rejoices over it more than over the ninety-nine that did not wander.

<sup>14</sup>So it is not the will of your Father in heaven that one of these little ones should be lost.

<sup>15</sup>If your brother wrongs you, go, show him his fault between you and him alone; if he listens to you, you have won your brother. <sup>16</sup>If he will not listen to you, take with you one or two more, that by the evidence of two witnesses or three every matter may be proved. <sup>17</sup>If he will not listen to them, tell it to the church; if he will not listen to the church, let him be to you like a heathen or a tax-collector.

<sup>18</sup>Truly I tell you, whatever you \*forbid on earth shall be

forbidden in heaven; whatever you \*permit on earth, shall be permitted in heaven.

<sup>19</sup>Again I tell you, if two of you agree on earth concerning anything that you pray for, it shall be done for them by my Father in heaven. <sup>20</sup>For where two or three are gathered in my name, there am I among them.

<sup>21</sup>Then Peter came to him and said, Lord, how often may my brother wrong me, and I forgive him? Seven times? <sup>22</sup>Jesus said to him, I tell you, not seven times, but seventy times seven times. <sup>23</sup>Therefore the kingdom of heaven is like a king who decided to settle accounts with his servants; <sup>24</sup>and when he began, one of them was brought in, who owed him \*hundreds of thousands of pounds; <sup>25</sup>and since he could not pay, his lord gave orders for him to be sold, and his wife and children and all his possessions, and payment to be made. <sup>26</sup>So the servant fell on his face before him and said, Lord, be patient with me, and I will pay you everything. <sup>27</sup>Then his lord had pity on him, and set him free and forgave him the debt. <sup>28</sup>But that servant went out and found one of his fellow-servants, who owed him \*five pounds, and he seized him, and took him by the throat, and said, Pay what you owe. <sup>29</sup>So his fellow-servant begged him, Be patient with me, and I will pay you. <sup>30</sup>But he would not; he went and threw him into prison, till he should pay what he owed. <sup>31</sup>When his fellow-servants saw what was done, they were very sorry; and they came and told their lord all that had been done. <sup>32</sup>Then his lord called the man to him, and said to him, You wicked servant, I forgave you all that debt because you begged me; <sup>33</sup>ought you not therefore to have had pity on your fellow-servant, as I had pity on you? <sup>34</sup>Then his master in anger handed him over to be tortured, till he should pay everything he owed. <sup>35</sup>And my heavenly Father will do the same to every one of you, if you do not forgive your brother from your heart.

**19** Now when Jesus had finished these sayings he went away from Galilee and came into the district of Judea on the other side of the Jordan, <sup>2</sup>and great crowds followed him, and he healed them there.

<sup>3</sup>Then Pharisees came to him to test him; they said, Is it lawful for a man to divorce his wife for any reason? <sup>4</sup>He answered, Have you never read, The Creator from the beginning made them male and female, <sup>5</sup>and said, For this reason shall a man leave his father and mother and be joined to his wife, and the two shall become \*one, <sup>6</sup>so they are no longer two but \*one? What, then, God has joined, let not man divide. <sup>7</sup>They said to him, Why, then, did Moses command that a man give his wife a statement in writing, and then divorce her? <sup>8</sup>He said to them, Moses gave you permission to divorce your wives, because of the hardness of your hearts; but from the beginning, it was not so. <sup>9</sup>I tell you, whoever divorces his wife, unless it be for fornication, and marries another, commits adultery; \*and he that marries a woman that has been divorced commits adultery.

<sup>10</sup>His disciples said to him, If that is the case with man and wife, it is better not to be married. <sup>11</sup>He said to them, Not all men can receive this saying, but only those to whom it is given; <sup>12</sup>for some are sexless because they are so by nature, some because they have been made so by man; some because they have made themselves so for the kingdom of heaven's sake; let him that can, receive it.

<sup>13</sup>Then children were brought to him that he might lay hands on them and pray; but his disciples rebuked them. <sup>14</sup>But Jesus said to them, Let the little children come to me; do not try to stop them; for the kingdom of heaven belongs to such as they are. <sup>15</sup>And he laid his hands on them and went away from that place.

<sup>16</sup>Then a man came up to him, and said, Master, what good thing must I do, to have everlasting life? <sup>17</sup>He said to him, Why do you ask me about what is good? One only is good. If you wish to enter into life, keep the commandments. He said to him, Which? <sup>18</sup>Jesus said, Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; <sup>19</sup>Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself. <sup>20</sup>The young man said to him, All these have I kept; what do I still need? <sup>21</sup>Jesus said to him, If you wish to be perfect, go, and sell all that you have, and give the money to the poor, and you shall have treasure in heaven; and come and follow me. <sup>22</sup>But when he heard the saying, he went away sorrowful; for he had many possessions.

<sup>23</sup>Jesus said to his disciples, Truly, I tell you, it will be a hard thing for a rich man to enter the kingdom of heaven. <sup>24</sup>Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. <sup>25</sup>When the disciples heard it, they were greatly astonished, and said, Who then can be saved? <sup>26</sup>Jesus looked at them, and said, It is impossible with men; but everything is possible with God. <sup>27</sup>Then Peter answered him, Well, we have left everything and followed you; what shall we get? <sup>28</sup>Jesus said to them, Truly I tell you, in the new world, when the Son of man is seated in his glory on his throne, you also shall sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup>And everyone that has left houses or brothers or sisters or father or mother or children or lands for my sake, shall receive a hundred times as much, and shall gain everlasting life. <sup>30</sup>But many that are first shall be last, and the last first.

**20** For the kingdom of heaven is like a landlord who went out early in the morning to hire workmen for his vineyard; <sup>2</sup>he agreed with the workmen to give them a \*shilling a day,



and sent them into his vineyard. <sup>3</sup>And he went out about nine o'clock, and saw other men standing in the market-place idle, <sup>4</sup>and said to them, You go into the vineyard too and I will pay you whatever is fair. And they went. <sup>5</sup>He went out again about noon, and about three o'clock, and did the same thing. <sup>6</sup>About five o'clock he went out and found others standing there, and said to them, Why have you been standing here all the day idle? <sup>7</sup>They said to him, Because no one has hired us. He said to them, You go into the vineyard too. <sup>8</sup>When night fell, the master of the vineyard said to his overseer, Call the workmen and pay them their wages, beginning with the last and ending with the first. <sup>9</sup>When the men who had begun about five came, they received each man a \*shilling. <sup>10</sup>When the first came they thought that they would receive more; but they too received each man a shilling. <sup>11</sup>Then they began to grumble at the landlord: <sup>12</sup>These last have only worked one hour, yet you have given them equal pay with us, who have had to bear the heavy work of the day, and the burning heat. <sup>13</sup>But he said to one of them, I am not unfair to you, my friend; did you not agree with me to take a shilling? <sup>14</sup>Take your money and go; I wish to give to this last man what I have given to you. <sup>15</sup>May I not do what I like with my own money? Or \*are you jealous because I am kind? <sup>16</sup>So the last shall be first and the first last.

<sup>17</sup>As Jesus was going up to Jerusalem, he took the twelve disciples apart by themselves, and said to them on the way, <sup>18</sup>See! we are going up to Jerusalem and the Son of man shall be handed over to the chief priests and the scribes, and they shall condemn him to death, <sup>19</sup>and hand him over to the heathen to make sport of him, and whip him and crucify him; and on the third day he shall be raised up.

<sup>20</sup>Then the mother of the sons of Zebedee came to him with



her sons; and she fell down before him and begged a favour of him. <sup>21</sup>He said to her, What do you wish? She said, Promise me that my two sons here shall sit, one at your right hand and the other at your left, in your kingdom. <sup>22</sup>Jesus answered her, You do not know what you are asking. Can you drink the cup that I am going to drink? They said to him, We can. <sup>23</sup>He said to them, You shall indeed drink my cup; but to sit at my right hand and at my left is not mine to give; it is for those for whom it has been prepared by my Father. <sup>24</sup>When the ten heard it, they were indignant with the two brothers. <sup>25</sup>Then Jesus called them to him and said, You know that those who govern the heathen, govern by force, and their great men exercise power over them; among you it shall not be so; <sup>26</sup>whoever wishes to be great among you shall be your servant; <sup>27</sup>and whoever wishes to be first among you shall be your slave; <sup>28</sup>just as the Son of man came not to be served but to serve, and to give his life to set many free.

<sup>29</sup>As they left Jericho a great crowd followed him. <sup>30</sup>And two blind men sitting by the roadside, hearing that Jesus was passing by, shouted out, Lord, have pity on us, Son of David. <sup>31</sup>The crowd told them sternly to be quiet; but they shouted out all the more, Lord, have pity on us, Son of David. <sup>32</sup>Then Jesus stood still and called to them, What do you wish me to do for you? <sup>33</sup>They said to him, Lord, that our eyes may be opened. <sup>34</sup>Then Jesus, being filled with pity, touched their eyes; and at once they could see again; and they followed him.

**21** When they were near Jerusalem, and had come to Bethphage, to the Mount of Olives, Jesus sent on two of his disciples, <sup>2</sup>and said to them, Go to the village in front of you; and at once you will find an ass tied and a young ass with her; untie them and bring them to me. <sup>3</sup>If anyone says anything to you, say, The Master needs them. And he will send them at

once. <sup>4</sup>Now this was done that the word spoken by the prophet might come true:

<sup>5</sup>Say to the daughter of Zion,  
Behold! Thy king comes to thee,  
Gentle, riding upon an ass,  
Upon the young of an ass that carries loads.

<sup>6</sup>Then the disciples went and did what Jesus had told them to do; <sup>7</sup>they brought the ass and the young ass and put their clothes on them; and Jesus seated himself on them. <sup>8</sup>And all that great crowd spread their clothes on the road; others cut down branches from the trees and spread them on the road. <sup>9</sup>And the crowd that went before and followed after him, cried out, \*Victory to the Son of David; God bless him that comes in the name of the Lord. Victory in high heaven. <sup>10</sup>And when he had entered Jerusalem, the whole city was excited, and said, Who is this? <sup>11</sup>And the crowds said, This is the prophet, Jesus, from Nazareth in Galilee.

<sup>12</sup>And Jesus entered the temple of God and drove out all those that were buying and selling in the temple, and overturned the tables of the money-changers, and the seats of the pigeon-sellers; <sup>13</sup>and he said, It is written:

My house shall be called a house of prayer;  
But you have made it a robbers' cave.

<sup>14</sup>And the blind and the lame came to him in the temple, and he healed them. <sup>15</sup>But when the chief priests and the scribes saw the wonderful things that he did, and the children shouting in the temple, \*Victory to the Son of David, they were indignant, <sup>16</sup>and said to him, Do you hear what they are saying? Jesus said to them, Yes; have you never read,

Out of the mouths of children and babies at the breast  
Thou hast made perfect praise?

<sup>17</sup>And he left them and went out of the city to Bethany, and passed the night there.

<sup>18</sup>In the morning as he went back to the city he was hungry;  
<sup>19</sup>and seeing a fig-tree near the road, he went up to it, but found on it nothing but leaves; then he said to it, No more fruit from you for ever. And at once the fig-tree dried up and died. <sup>20</sup>When the disciples saw it, they were astonished and said, How did the fig-tree suddenly dry up and die? <sup>21</sup>Jesus answered them, Truly I tell you, if you have faith, if you do not doubt, you shall not only do what was done to the fig-tree, but if you say to this mountain, Be lifted up and thrown into the sea, it shall be done; <sup>22</sup>and whatever you ask with prayer, if you believe, you shall receive.

<sup>23</sup>When he entered the temple, the chief priests and elders of the people came to him, as he was teaching, and said, By what authority do you do these things; and who gave you this authority? <sup>24</sup>Jesus answered them, I will ask you a question; answer me, and I will tell you by what authority I do these things. <sup>25</sup>The baptism of John, where did it come from, from heaven or from men? They said to themselves, If we say, From heaven, he will say, Then why did you not believe him? <sup>26</sup>But if we say, From men, we are afraid of the people; for all the people think that John was really a prophet. <sup>27</sup>So they answered Jesus, We do not know; and he said to them, And I will not tell you by what authority I do these things.

<sup>28</sup>But what do you think? A man had two sons; he went to the first and said, Go and work in my vineyard today, my son; <sup>29</sup>he answered, I will not; but afterwards he was sorry and went. <sup>30</sup>Then he went to the second, and said the same thing. He answered, Yes, sir; but he did not go. <sup>31</sup>Which of the two did what his father wished? They said, The first. Jesus said to them, Truly I tell you, the tax-collectors and the harlots go into the kingdom of God before you. <sup>32</sup>For John came and showed you the way to be good and you did not believe him; but the tax-

collectors and harlots believed him; and you, though you saw it, did not even afterwards repent and believe him.

<sup>33</sup> Here is another parable; there was a landlord who planted a vineyard, and put a fence round it, and dug a wine-press, and built a watch-tower, and let it out to tenant farmers and went abroad. <sup>34</sup> When the fruit-season arrived, he sent his slaves to the tenants to collect his fruit; <sup>35</sup> but the farmers seized his slaves, and beat one, and killed another, and stoned another. <sup>36</sup> Then he sent other slaves, more in number than the first; but they treated them in the same way. <sup>37</sup> Last of all he sent his son; for he said, They will respect my son. <sup>38</sup> But the tenants said to one another, when they saw him, Here is the future owner; come, let us kill him, and seize his property. <sup>39</sup> Then they took him and threw him out of the vineyard and killed him. <sup>40</sup> So when the owner of the vineyard comes back, what will he do to those tenants? <sup>41</sup> They said, He will bring those bad men to a bad end, and let the vineyard to other tenants who will give him his fruit in its season.

<sup>42</sup> Jesus said to them, Have you never read in the scripture,

The stone that the builders refused

Is now the corner-stone;

This is the Lord's doing

And it is marvellous in our eyes?

<sup>43</sup> Therefore I tell you, the kingdom of God shall be taken away from you and given to a nation bearing fruit. <sup>44</sup> He that falls on this stone shall be broken; but he that it falls on shall be ground to powder.

<sup>45</sup> When the chief priests and Pharisees heard his parables, they knew that he was speaking about them. <sup>46</sup> They wanted to arrest him; but they were afraid of the crowd, who thought him to be a prophet.



**22** Then Jesus spoke to them in parables again: <sup>2</sup>The kingdom of heaven is like a king who made a marriage-feast for his son; <sup>3</sup>and sent his slaves to call the guests that had been invited; but they refused to come. <sup>4</sup>Again he sent other slaves, and said, Tell the guests I have got my feast ready; my oxen and my fat beasts have been killed and everything is prepared; come to the marriage-feast. <sup>5</sup>But they took no notice; they went off, one to his farm, and another to his business; <sup>6</sup>the rest seized the slaves and treated them shamefully and killed them. <sup>7</sup>The king was angry, and sent his armies and destroyed those murderers and burnt their town. <sup>8</sup>Then he said to his slaves, The wedding is ready, but the guests were not fit to come. <sup>9</sup>So go out to the cross-roads, and invite to the feast all that you meet. <sup>10</sup>Then his servants went out into the streets, and brought in all that they met, both bad and good. And the marriage-room was full of guests.

<sup>11</sup>But when the king went in to meet the feasters, he saw a man there that had no wedding-robe on; <sup>12</sup>he said to him, Friend, how is it that you came here without a wedding-robe? But the man had nothing to say. <sup>13</sup>Then the king said to his slaves, Tie him up hand and foot, and throw him outside into the darkness; there shall be weeping and grinding of teeth. <sup>14</sup>For many are called but few chosen.

<sup>15</sup>Then the Pharisees went out and discussed together how to trap him in his talk; <sup>16</sup>they sent to him some of their disciples together with <sup>\*</sup>Herodians; and they said, Master, we know you are a sincere man and teach the way of God in sincerity; you are not afraid of anyone, because you do not care about outward appearances; <sup>17</sup>tell us therefore what you think. Is it lawful to pay the head-tax to <sup>\*</sup>Caesar or not? <sup>18</sup>But Jesus saw through their wickedness, and said, Why do you test me, you double-dealers? Show me the tax money. <sup>19</sup>So they brought him a <sup>\*</sup>silver coin.



<sup>20</sup>Then he said to them, Whose head and whose name are these on it? They said to him, Caesar's. <sup>21</sup>Then he said, Give Caesar what belongs to Caesar, and give God what belongs to God. <sup>22</sup>When they heard that, they were astonished, and left him, and went away.

<sup>23</sup>The same day Sadducees (who say there is no resurrection) came to him and asked him a question: <sup>24</sup>Master, Moses said, If a man dies without children, his brother shall marry the woman and raise a family for him. <sup>25</sup>Now there were among us seven brothers; the first married, and died without children, and left his wife to his brother; <sup>26</sup>in the same way the second and the third and the rest of the seven; <sup>27</sup>last of all the woman died herself. <sup>28</sup>At the resurrection, then, which of the seven will she be the wife of? For they all had her. <sup>29</sup>Jesus answered, You are wrong, because you do not understand the scriptures or the power of God. <sup>30</sup>For at the resurrection they neither marry, nor are given in marriage; they are like the angels in heaven. <sup>31</sup>And as to the resurrection of the dead, have you not read the word spoken to you by God, <sup>32</sup>I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of dead men but of living. <sup>33</sup>When the crowds heard it they were astonished at his teaching.

<sup>34</sup>But the Pharisees, hearing that he had shut the mouths of the Sadducees, met together. <sup>35</sup>Then one of them, a lawyer, asked him a question to test him, <sup>36</sup>Master, which commandment in the law is the greatest? <sup>37</sup>He said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; <sup>38</sup>this is the greatest, the first commandment. <sup>39</sup>And a second like it is this, Thou shalt love thy neighbour as thyself. <sup>40</sup>On these two commandments hang the whole law and the prophets.

<sup>41</sup>While the Pharisees were still met together, Jesus asked

them, <sup>42</sup>What do you think about the Christ? Whose son is he? They said, David's. <sup>43</sup>He said to them, How, then, does David by the Spirit call him Lord, when he says, <sup>44</sup>The Lord said to my Lord, Sit at my right hand until I put thine enemies under thy feet? <sup>45</sup>If David calls him Lord, how is he his son? <sup>46</sup>But no one could answer him; and from that day no one dared to ask him any more questions.

**23** Then Jesus said to the crowds and to his disciples, <sup>2</sup>The scribes and Pharisees are seated on Moses' seat; <sup>3</sup>whatever they say, therefore, do and keep; but do not do as they do; for they say and do not do. <sup>4</sup>They bind heavy unbearable loads and put them on men's shoulders; but they themselves will not lift a finger to move them. <sup>5</sup>And all that they do, they do for men to see; they make the texts on their foreheads wide, they make the borders of their cloaks large, <sup>6</sup>they love the chief places at a feast and the chief seats in the meeting-house, <sup>7</sup>and being saluted in the market-place, and being called \*Rabbi. <sup>8</sup>You must not be called Rabbi; for only one is your Master; you are all brothers. <sup>9</sup>And you must not call any man on earth father, for only one is your father, your Father in heaven. <sup>10</sup>You must not be called teachers, for only one is your Teacher, the Christ. <sup>11</sup>The greatest of you shall be your servant. <sup>12</sup>He that lifts himself up, shall be brought low; he that brings himself low, shall be lifted up.

<sup>13</sup>Alas for you, scribes and Pharisees, double-dealers! You shut the kingdom of heaven against men; you neither go in yourselves, nor permit those that are entering to enter. <sup>15</sup>Alas for you, scribes and Pharisees, double-dealers! You go about land and sea to make one convert, and when it is done, you make him twice as much a child of \*the pit as yourselves.

<sup>16</sup>Alas for you, you blind guides, who say, If a man swears by the temple, it is nothing; but if he swears by the gold in the

temple, it is binding. <sup>17</sup>Blind fools! which is greater? The gold or the temple that makes the gold holy? <sup>18</sup>And you say, If a man swears by the altar, it is nothing; but if he swears by the gift upon it, it is binding. <sup>19</sup>Blind! which is greater? The gift or the altar that makes the gift holy? <sup>20</sup>So the man that swears by the altar, swears by it and everything on it. <sup>21</sup>And the man that swears by the temple, swears by it and him that lives in it; <sup>22</sup>and the man that swears by heaven, swears by the throne of God and him that sits upon it.

<sup>23</sup>Alas for you, scribes and Pharisees, double-dealers! You give a tenth on \*the smallest garden plants, but leave undone the greatest matters in the law, justice and mercy and faithfulness; these you should have done, and yet not left the others undone.

<sup>24</sup>Blind guides, filtering out a fly and swallowing a camel!

<sup>25</sup>Alas for you, scribes and Pharisees, double-dealers! You clean the outside of the cup and the plate, but inside they are filled with your greed and lust. <sup>26</sup>Blind Pharisees! First clean the inside of the cup and the plate, that the outside of it may be clean too.

<sup>27</sup>Alas for you, scribes and Pharisees, double-dealers! You are like white-washed graves, beautiful to look at on the outside, but inside full of dead men's bones and every kind of unclean thing.

<sup>28</sup>So on the outside you look good, but inside you are full of double-dealing and wickedness.

<sup>29</sup>Alas for you, scribes and Pharisees, double-dealers! You build up the graves of the prophets and paint the memorial-stones of good men, and say, <sup>30</sup>If we had been alive in our fathers' days, we should have had no part with them in spilling the blood of the prophets. <sup>31</sup>So you bear witness against yourselves that you are the sons of the men that murdered the prophets. <sup>32</sup>Fill up, then, the measure of your fathers. <sup>33</sup>You snakes, you sons of snakes, how can you escape being sentenced to \*the pit?

<sup>34</sup>Therefore I send to you prophets and learned men and scribes; some you will kill and crucify; some you will whip in your meeting-houses and persecute from town to town; <sup>35</sup>that all the blood of good men spilt on the earth may come on you, from the blood of that good man Abel to the blood of Zachariah, son of Barachiah, whom you murdered between the holy place and the altar; <sup>36</sup>truly I tell you, all these things shall come on the men of this age.

<sup>37</sup>O Jerusalem, Jerusalem, killing the prophets and stoning the messengers sent to you, how often have I longed to gather your children together, as a hen gathers her chickens under her wings and you refused. <sup>38</sup>See, your house is left to you in ruins. <sup>39</sup>I tell you, you shall not see me again, until you say, Blessed is he that comes in the name of the Lord.

**24** Then Jesus left the temple and went on his way; and his disciples came to him to point out to him the buildings of the temple. <sup>2</sup>But he answered them, You see all this? Truly I tell you, not one stone shall be left here on another, that shall not be torn down.

<sup>3</sup>As he was sitting on the Mount of Olives his disciples came to him privately and said, Tell us, when shall these things happen? What shall be the sign of your coming, and the end of the age? <sup>4</sup>Jesus answered them, Take care that no one deceives you. <sup>5</sup>For many shall come in my name saying, I am the Christ, and shall deceive many. <sup>6</sup>You will hear of wars and common talk about wars; see that you are not frightened; for these things must come; but it is not yet the end. <sup>7</sup>For nation shall rise against nation and kingdom against kingdom; and there shall be famines and earthquakes in many places; <sup>8</sup>but all these things are the beginning of the birth-pains.

<sup>9</sup>Then they shall give you over to cruel suffering, and they

shall kill you, and you shall be hated by all the nations for my name's sake. <sup>10</sup>And then many shall fall away because of temptation, and betray one another and hate one another. <sup>11</sup>And many false prophets shall arise and deceive many; <sup>12</sup>and because lawlessness is increased the love of many shall grow cold; <sup>13</sup>but he that endures to the end shall be saved. <sup>14</sup>And this good news of the kingdom shall be proclaimed in all the world as a witness to the heathen, and then the end shall come.

<sup>15</sup>When, therefore, you see the unmentionable thing which was spoken of by Daniel the prophet, set up in the holy place (let the reader understand), <sup>16</sup>then let those that are in Judea escape into the mountains; <sup>17</sup>and let him that is on the housetop, not go down to get the things that are in the house; <sup>18</sup>and let him that is in the field not turn back to get his cloak. <sup>19</sup>But alas for women with child and for women with babies at the breast in those days! <sup>20</sup>Pray that your escape be not in the winter nor on the sabbath day, <sup>21</sup>for there shall be cruel suffering at that time; such as has never been, from the beginning of the world until now, and never shall be; <sup>22</sup>indeed if those days were not cut short, no living man would be saved; but for the sake of God's chosen those days will be cut short. <sup>23</sup>If anyone says to you then, See! here is the Christ, or There, do not believe him; <sup>24</sup>for false Christs and false prophets shall arise, and shall show great signs and wonders so as to deceive, if that were possible, even those whom God has chosen. <sup>25</sup>See! I have told you beforehand. <sup>26</sup>If, therefore, they say, See! he is in the wilds, do not go; or, See! he is in the inner rooms, do not believe them; <sup>27</sup>for as the lightning comes out of the east and shines as far as the west, so shall be the coming of the Son of man. <sup>28</sup>Where the dead body is, there will the vultures gather together.

<sup>29</sup>Now immediately after the sufferings of those days,  
The sun shall be darkened,



And the moon shall not give her light,  
And the stars shall fall from heaven,  
And the powers of the heaven shall be shaken.

<sup>30</sup>Then shall appear the sign of the Son of man in heaven;  
And all the tribes of the earth shall beat their breasts,  
And they shall see the Son of man coming on the clouds of  
heaven

With power and great glory.

<sup>31</sup>And he shall send out his angels with the loud sound of a  
trumpet,

And shall gather together his chosen from the four winds,  
From one end of the heavens to the other.

<sup>32</sup>Learn the lesson of the fig-tree: when its branch becomes soft and it puts out leaves, you know that summer is near. <sup>33</sup>So when you see all these things, know that he is near, at the very door. <sup>34</sup>Truly I tell you, this present age shall not pass away, before all these things are done. <sup>35</sup>Heaven and earth shall pass away, but my words shall not pass away.

<sup>36</sup>But the day and the hour no one knows, not even the angels in heaven, nor the Son, but only the Father. <sup>37</sup>As the days of Noah were, so shall the coming of the Son of man be; <sup>38</sup>as in those days before the flood they were eating and drinking and marrying and giving in marriage, until the day when Noah entered the ark, <sup>39</sup>and they knew nothing, until the flood came and carried them all away: so shall be the coming of the Son of man. <sup>40</sup>Then two men shall be in the field; one shall be taken and the other left; <sup>41</sup>two women shall be grinding at the mill; one shall be taken and the other left. <sup>42</sup>Keep awake, therefore, for you do not know on what day your lord is coming. <sup>43</sup>Remember this: if the master of the house had known in what part of the night the thief would come, he would have kept awake; he would not have let his house be broken into. <sup>44</sup>Therefore you

must be ready; for at an hour that you do not expect him, the Son of man is coming.

<sup>45</sup>Who, then, is the faithful, careful slave whom his master has put over his household to give out their food at the right time? <sup>46</sup>Happy shall that slave be, if his master, when he comes, finds him doing this; <sup>47</sup>truly I tell you, he will put him in charge of all his property. <sup>48</sup>But if the wicked slave says to himself, My master is a long time coming, <sup>49</sup>and begins to beat the other slaves, and to eat and drink with the drunken, <sup>50</sup>his master will come on a day when he does not expect him, and at an hour that he does not know, <sup>51</sup>and will cut him in pieces, and send him to his fate among the double-dealers; there shall be weeping and grinding of teeth.

**25** Then shall the kingdom of heaven be like ten bridesmaids, who took their lamps, and went out to meet the bridegroom; <sup>2</sup>five of them were foolish, and five were wise. <sup>3</sup>For the foolish, when they took their lamps, took no oil with them; <sup>4</sup>but the wise took jars of oil with their lamps. <sup>5</sup>Now the bridegroom was a long time coming, and they all fell fast asleep. <sup>6</sup>But in the middle of the night a cry arose: The bridegroom! Come and meet him. <sup>7</sup>Then all the bridesmaids woke up, and made their lamps ready. <sup>8</sup>But the foolish said to the wise, Give us some of your oil, for our lamps are going out. <sup>9</sup>The wise answered, No; there may not be enough for us and for you: you had better go to the dealers and buy some for yourselves. <sup>10</sup>And while they were on the way to buy, the bridegroom came; and those that were ready went in with him to the marriage-feast, and the door was shut. <sup>11</sup>Afterwards the others came too, and said, Sir, sir, open the door for us. <sup>12</sup>But he answered, Truly I tell you, I do not know you. <sup>13</sup>Keep awake, therefore; for you do not know either the day or the hour.

<sup>14</sup>It is like a man who went abroad; he called his slaves together and put all his property in their keeping; <sup>15</sup>to one he gave \*five hundred pounds, to another two hundred, and to another one hundred, to each according to his ability; and went abroad. <sup>16</sup>The man that had the five hundred pounds went at once, and traded with them, and made five hundred more. <sup>17</sup>In the same way the man that had two hundred made two hundred more. <sup>18</sup>But the man that had one hundred went and dug a hole in the ground and buried his master's money. <sup>19</sup>After a long time the master of those slaves came back and made up his accounts with them. <sup>20</sup>The one that had had five hundred pounds brought five hundred more, and said, Master, you gave me five hundred pounds; see, I have made five hundred more. <sup>21</sup>His master said to him, Well done, good, faithful slave; you have been faithful in a little, I will put you in charge of much; come and share your master's happiness. <sup>22</sup>Then the slave that had had two hundred pounds came and said, Master, you gave me two hundred pounds; see, I have made two hundred more. <sup>23</sup>His master said to him, Well done, good, faithful slave; you have been faithful in a little, I will put you in charge of much; come and share your master's happiness. <sup>24</sup>But the man that had had one hundred pounds came and said, Master, I knew you were a strict man; you reap where you have not sown, and you gather where you have not \*winnowed; <sup>25</sup>and I was afraid, and went and hid your money in the ground; here it is; it is yours; you have got it now. <sup>26</sup>But his master answered him, You wicked, lazy slave; you knew I reap where I have not sown and gather where I have not \*winnowed. <sup>27</sup>You ought to have put my money in the bank, and then when I came I should have got it back with interest. <sup>28</sup>Take his money from him and give it to the man with five hundred pounds; <sup>29</sup>for to the man that has, more shall be given and he shall have plenty; but from him that

has nothing, even what he has shall be taken away. <sup>30</sup>Throw the useless slave outside into the darkness; there shall be weeping and grinding of teeth.

<sup>31</sup>When the Son of man comes in his glory and all his angels with him, then he shall sit on his glorious throne, <sup>32</sup>and all the \*nations shall be brought before him, and he shall separate them from one another as a shepherd separates the sheep from the goats; <sup>33</sup>and he shall put the sheep at his right hand and the goats at his left. <sup>34</sup>Then shall the King say to those at his right hand, Come, you that my Father has blessed, take possession of the kingdom prepared for you from the creation of the world;

<sup>35</sup>For I was hungry and you gave me food;

I was thirsty, and you gave me drink;

I was a stranger, and you took me in;

<sup>36</sup>Naked, and you clothed me;

Sick, and you visited me;

I was in prison, and you came to me.

<sup>37</sup>Then the good shall answer, Lord, when did we see you hungry, and feed you, or thirsty, and give you drink; <sup>38</sup>when did we see you a stranger, and take you in; or naked and clothe you; <sup>39</sup>when did we see you sick or in prison and come to you?

<sup>40</sup>Then the King shall answer them, Truly I tell you, because you did it to one of the least of these my brethren, you did it to me. <sup>41</sup>Then he shall say to those at his left hand, Away from me, you cursed ones, into the everlasting fire prepared for the devil and his angels;

<sup>42</sup>For I was hungry, and you gave me no food;

I was thirsty, and you gave me no drink;

<sup>43</sup>I was a stranger, and you did not take me in;

Naked, and you gave me no clothes;

Sick and in prison, and you did not visit me.

<sup>44</sup>Then they shall answer, Lord, when did we see you hungry

or thirsty or a stranger, or naked, or sick, or in prison and did not help you? <sup>45</sup>Then he shall answer them, Truly I tell you, because you did not do it to one of these least, you did not do it to me. <sup>46</sup>These shall go away into everlasting punishment, but the good into everlasting life.

**26** Now when Jesus had finished all this teaching, he said to his disciples, <sup>2</sup>You know that after two days it is the passover, and the Son of man is to be given up into the hands of men to be crucified.

<sup>3</sup>Then the chief priests and the elders of the people met together in the hall of the high priest, whose name was Caiaphas, <sup>4</sup>and made plans to catch Jesus by treachery and put him to death; <sup>5</sup>but they said, Not during the feast, or the people may make a disturbance.

<sup>6</sup>Now when Jesus was at Bethany in the house of Simon the leper, <sup>7</sup>a woman came in with a fine jar of costly sweet oil, which she poured on his head as he sat at table. <sup>8</sup>When the disciples saw it, they were indignant and said, Why this waste? It might have been sold for a large sum, and the money given to the poor. <sup>10</sup>But Jesus understood, and said, Why are you troubling the woman? She has done a beautiful thing to me. <sup>11</sup>You have the poor with you always; but you will not always have me; <sup>12</sup>when she poured this oil on me, she did it to prepare my body for burial. <sup>13</sup>Truly I tell you, wherever this good news is proclaimed in all the world, what she has done shall be told in memory of her.

<sup>14</sup>Then one of the twelve, Judas Iscariot by name, went to the chief priests, <sup>15</sup>and said, What are you willing to give me, if I give him into your hands? And they paid him thirty silver-pieces; <sup>16</sup>so from that time he looked for an opportunity to betray him to them.



<sup>17</sup>Now on the first day of unleavened bread, the disciples came to Jesus and said, Where do you wish us to make preparations for you to eat the passover? <sup>18</sup>He said, Go into the city to such and such a man, and say to him, The Master says, My time is near; I keep the passover at your house with my disciples. <sup>19</sup>So the disciples did as Jesus had told them, and made preparations for the passover. <sup>20</sup>And when night fell, he took his place at table with the twelve disciples. <sup>21</sup>And as they were eating he said, Truly I tell you, one of you will betray me. <sup>22</sup>Then they became very sorrowful and began to say to him one by one, Is it I, Lord? <sup>23</sup>He answered, One that has put his hand with me in the dish, he shall betray me. <sup>24</sup>The Son of man goes away, as scripture says of him; but alas for the man by whom the Son of man is betrayed; it would be better for that man, if he had never been born. <sup>25</sup>Then Judas who was betraying him said, Is it I, \*Rabbi? He said to him, \*As you say.

<sup>26</sup>Now while they were eating Jesus took bread, and said the blessing, and broke it and gave it to the disciples, and said, Take, eat, this is my body. <sup>27</sup>And he took a cup, and when he had given thanks, he gave it to them and said, Drink of this, all of you, <sup>28</sup>for this is my blood, the blood of the new bond, poured out for many for the forgiveness of sins. <sup>29</sup>I tell you, I shall not from this time drink of this fruit of the vine, until the day when I drink it with you new in my Father's kingdom.

<sup>30</sup>And when they had sung a hymn, they went out to the Mount of Olives.

<sup>31</sup>Then Jesus said to them, You will all fall into sin because of me this night; for it is written, I will strike the shepherd, and the sheep shall be scattered. <sup>32</sup>But after I am raised up, I will go before you into Galilee. <sup>33</sup>Peter answered him, Though all fall into sin because of you, yet I shall not. <sup>34</sup>Jesus said to him, Truly I tell you, this night before the cock crows, you will

three times disown me. <sup>35</sup>Peter said to him, Even if I must die with you, I will not disown you. And all the disciples said the same thing.

<sup>36</sup>Then Jesus went with them to a place called Gethsemane; and he said to his disciples, Sit here, while I go there and pray. <sup>37</sup>And taking Peter and the two sons of Zebedee with him, he began to be sorrowful and greatly troubled in mind. <sup>38</sup>Then he said, My soul is sorrowful, almost dead with sorrow; stay here and keep awake with me. <sup>39</sup>Then he went forward a little way, and fell on his face and prayed, My Father, if it can be, let this cup pass from me; yet not as I will, but as thou wilt. <sup>40</sup>Then he came to the disciples and found them sleeping, and said to Peter, Could you not keep awake with me one hour? <sup>41</sup>Keep awake and pray that you may not come into temptation; the spirit is eager but the flesh is weak. <sup>42</sup>Again the second time he went and prayed, My Father, if this cannot pass unless I drink it, thy will be done. <sup>43</sup>And he came again and found them sleeping, for their eyes were heavy. <sup>44</sup>A third time he left them and went away and prayed, using the same words. <sup>45</sup>Then he came to the disciples, and said to them, Still sleeping? Still resting? See, the time has come, and the Son of man is betrayed into the hands of \*sinners. <sup>46</sup>Up, let us go; look, here is the man that betrays me.

<sup>47</sup>While he was still speaking, Judas, one of the twelve, came up, and a great crowd with him with swords and clubs, from the chief priests and elders of the people. <sup>48</sup>Now the man that betrayed him had given them a sign: The man I kiss, that is the man; seize him. <sup>49</sup>And he came straight up to Jesus and said, Greeting, Master, and kissed him. <sup>50</sup>And Jesus said to him, Friend, \*do what you came for. Then they came and laid hands on Jesus and seized him. <sup>51</sup>And one of the men with Jesus put his hand to his sword, and drew it out, and struck the slave of the high priest, and cut off his ear. <sup>52</sup>Then Jesus said to him, Put

back your sword in its place; all that take the sword shall die by the sword. <sup>53</sup>Do you think that even now I cannot pray to my Father and he will send me twelve troops of angels and more. <sup>54</sup>But then, how would the scripture come true, that these things have to be?

<sup>55</sup>At the same time Jesus said to the crowd, Have you come out as against a robber with swords and clubs, to take me? I sat and taught day after day in the temple, and you did not seize me; <sup>56</sup>but all this has been done that the scriptures of the prophets might come true. Then all the disciples left him and ran away.

<sup>57</sup>Those that had seized Jesus led him away to Caiaphas the high priest, where the scribes and elders had met together; <sup>58</sup>but Peter followed him, at a distance, to the hall of the high priest, and went and sat down with the servants, to see the end.

<sup>59</sup>The chief priests and the whole council were trying to find false evidence against Jesus, so as to put him to death, <sup>60</sup>but they could not, although many false witnesses came forward. <sup>61</sup>At

last two came forward and said, This fellow said, I can destroy God's temple and in three days build it again. <sup>62</sup>Then the high priest stood up and said, Have you nothing to say? What is the evidence that these men bring against you? <sup>63</sup>But Jesus re-

mained silent. Then the high priest said to him, I command you on oath by the living God to tell us whether you are the Christ, the Son of God. <sup>64</sup>Jesus said to him, \*As you say; but, I tell

you, you shall soon see the Son of man seated at the right hand of the Power and coming on the clouds of heaven. <sup>65</sup>Then the

high priest tore his robes and said, He has spoken blasphemy; what need have we of any more witnesses? You have heard his blasphemy; <sup>66</sup>what is your opinion? They answered him, He

deserves to die. <sup>67</sup>Then they spat in his face and struck him; others hit him, <sup>68</sup>and said, Tell us, you Christ, who it was that hit you—tell us by prophecy.

<sup>69</sup>Now Peter was sitting in the courtyard outside; and one of the maid-servants came up to him and said, You too were with Jesus the Galilean. <sup>70</sup>But he disowned him before them all, and said, I do not know what you mean. <sup>71</sup>And when he had gone out into the gateway, another woman saw him, and said to those that were there, This fellow was with Jesus the Nazarene. <sup>72</sup>Again with an oath he disowned him, and said, I do not know the man. <sup>73</sup>After a little time those that were standing there, came up and said to him, Without doubt you are one of them; your speech shows it. <sup>74</sup>Then he began to curse and to swear, I do not know the man; and immediately a cock crew. <sup>75</sup>Then Peter remembered what Jesus had said, Before the cock crows, you shall three times disown me. And he went out and wept bitterly.

**27** Early in the morning all the chief priests and elders of the people discussed together how to get Jesus put to death; <sup>2</sup>then they bound him, and led him away, and gave him up to Pilate the governor.

<sup>3</sup>Then Judas, who had betrayed him, seeing that judgement had been given against Jesus, repented and brought back the thirty silver-pieces to the chief priests and elders, and said, I have sinned; I have betrayed the guiltless. <sup>4</sup>They said to him, What is that to us? You see to that. <sup>5</sup>Then he threw down the silver in the temple, and went away, and hanged himself. <sup>6</sup>Then the chief priests took the money, and said, It is not lawful to put it into the treasury, since it is the price of blood. <sup>7</sup>And when they had discussed the matter, they bought the potter's field to bury strangers in. <sup>8</sup>And so that field is still called the Field of Blood. <sup>9</sup>Then the word of the prophet Jeremiah came true,

And they took the thirty silver-pieces,  
The price of him that was priced,

Whom the children of Israel priced,  
<sup>10</sup>And gave it for the potter's field,  
As the Lord commanded me.

<sup>11</sup>Jesus was brought before the governor; and the governor asked him, Are you the King of the Jews? But Jesus answered,  
\*As you say.

<sup>12</sup>But when the chief priests and elders brought their charges against him, he answered nothing. <sup>13</sup>Then Pilate said to him, Do you not hear how many things they bring against you? <sup>14</sup>But he answered not one word, so that the governor was greatly astonished.

<sup>15</sup>Now at the time of the feast it was the custom for the governor to set free one prisoner, the one that the crowd chose. <sup>16</sup>And at that time they had in prison a well-known man named Barabbas. <sup>17</sup>When the crowd gathered, Pilate said to them, Which man do you wish me to set free for you, \*Barabbas or Jesus called the Christ?—<sup>18</sup>for he knew that they had given him up out of envy.

<sup>19</sup>And as he was sitting on the judgement seat, his wife sent a message to him, Have nothing to do with that good man; for I have suffered very much in a dream because of him.

<sup>20</sup>But the chief priests and elders persuaded the crowd to ask for Barabbas and destroy Jesus. <sup>21</sup>So when the governor asked them, Which of the two shall I set free for you? they said, Barabbas. <sup>22</sup>Pilate said to them, What then shall I do to Jesus called Christ? They all said, Let him be crucified. <sup>23</sup>He said, But what has he done wrong? They shouted all the louder, Let him be crucified. <sup>24</sup>Then Pilate saw that he was doing no good, and that instead a disturbance was beginning; so he took water and washed his hands in front of the crowd, and said, I am not guilty of the blood of this good man; see to it yourselves. <sup>25</sup>And all the people answered, Let his blood be on us and on our



children. <sup>26</sup>Then he set free Barabbas for them; but he had Jesus whipped and handed him over to be crucified.

<sup>27</sup>Then the governor's soldiers took Jesus into the governor's headquarters and brought together the whole battalion round him; <sup>28</sup>and they stripped him and put a red cloak on him; <sup>29</sup>then they wove a crown of thorns and put it on his head, and a rod in his right hand; and knelt before him and made sport of him, and said, Long live the King of the Jews! <sup>30</sup>And they spat on him, and struck him on the head with the rod. <sup>31</sup>And when they had made sport of him, they stripped off the red cloak, and put his own clothes on him, and led him out to crucify him.

<sup>32</sup>As they were going out, they met a man from Cyrene, named Simon, whom they forced to carry his cross. <sup>33</sup>And when they came to a place called Golgotha (that is, Dead Man's Head), <sup>34</sup>they offered him wine mixed with \*gall to drink; but when he tasted it he would not drink it. <sup>35</sup>And when they had crucified him, they drew lots for his clothes and divided them between them; <sup>36</sup>then they sat down and watched him. <sup>37</sup>Over his head they had put up the charge against him in writing, This is Jesus, the King of the Jews. <sup>38</sup>Then two robbers were crucified with him, one on the right and one on the left.

<sup>39</sup>And the passers-by shouted abuse at him, shaking their heads, and saying, <sup>40</sup>O you that were going to destroy the temple and build it again in three days, save yourself; if you are the Son of God, come down from the cross. <sup>41</sup>So too the chief priests with the scribes and elders made sport of him; they said, <sup>42</sup>He saved others, he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. <sup>43</sup>He trusted in God; let God deliver him now, if he cares for him; for he said, I am the Son of God. <sup>44</sup>Even the robbers who were crucified with him abused him in the same way.

<sup>45</sup>Now from about noon there was darkness over the whole land until three o'clock; <sup>46</sup>and about three o'clock Jesus cried aloud, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou left me alone? <sup>47</sup>Then some of those standing there, when they heard it, said, The man is calling Elijah. <sup>48</sup>And one of them ran at once and filled a sponge with \*cheap wine, and put it on a rod, and gave it to him to drink; <sup>49</sup>the rest said, Let us see if Elijah will come to save him! <sup>50</sup>But Jesus again cried aloud, and gave up his spirit.

<sup>51</sup>Then the curtain of the temple was torn in two from the top to the bottom, and the earth was shaken, and the rocks were split, <sup>52</sup>and the graves opened, and the bodies of many holy men who had fallen asleep were raised up, <sup>53</sup>and, coming out of the graves after his rising, entered the holy city and appeared to many.

<sup>54</sup>Then the sergeant and the men with him who were watching Jesus, when they saw the earthquake and all that was happening, were very much afraid and said, Truly this man was a son of God.

<sup>55</sup>There were also many women there, watching from a long way off, who had followed Jesus from Galilee to wait on him. <sup>56</sup>Among them were Mary Magdalene, and Mary the mother of James and of Joseph, and the mother of the sons of Zebedee.

<sup>57</sup>At night-fall there came a rich man named Joseph from Arimathea, who had himself been a disciple of Jesus. <sup>58</sup>This man went to Pilate and asked for the body of Jesus. Then Pilate gave orders that it should be given to him. <sup>59</sup>Then Joseph took the body and wrapped it in clean linen, <sup>60</sup>and put it in his own new grave, which he had cut out of the rock, and rolled a great stone across the entrance to the grave, and went away. <sup>61</sup>Mary Magdalene was there, and the other Mary, sitting near the place.

<sup>62</sup>\*On the next day, that is the day after the \*day of preparation, the chief priests and the Pharisees came together to

Pilate, <sup>63</sup>and said, Sir, we remember how that pretender said, while he was still alive, After three days I will rise again. <sup>64</sup>Give orders, therefore, that his grave be kept under guard till the third day, lest his disciples go and steal the body, and then tell the people that he has risen from the dead; then the last pretence will be worse than the first. <sup>65</sup>Pilate said, \*Take a guard; go and make it as safe as you can. <sup>66</sup>So they went and made the place safe; they put a seal on the stone and set the guard.

**28** Now late on the sabbath, as it was beginning to get light on the \*first day of the week, Mary Magdalene and the other Mary went to look at the grave. <sup>2</sup>And there was a great earthquake; an angel of the Lord came down from heaven, and went and rolled the stone away and sat on it. <sup>3</sup>His appearance was like lightning, and his clothing as white as snow. <sup>4</sup>And the guards were shaken with fear of him, and became like dead men. <sup>5</sup>The angel answered the women, Do not be afraid; I know you are looking for Jesus who was crucified; he is not here; he has been raised up, as he said. <sup>6</sup>Come, see the place where the Lord lay. <sup>7</sup>And go quickly and tell his disciples that he has been raised up from the dead; and he is going before you into Galilee; you shall see him there—I have told you. <sup>8</sup>Then they went away from the grave quickly, with fear and great joy, and ran to tell his disciples. <sup>9</sup>Then Jesus met them and said, Greeting; and they came and took hold of his feet and worshipped him. <sup>10</sup>Then Jesus said to them, Do not be afraid; go and tell my brethren to go into Galilee, and they shall see me there.

<sup>11</sup>Now while they were on their way, some of the soldiers of the guard came into the city, and told the chief priests all that had happened. <sup>12</sup>So they gathered together with the elders and discussed the matter; then they gave a large sum of money to the soldiers, <sup>13</sup>and said, You must say, His disciples came in

the night and stole \*the body while we were asleep. <sup>14</sup>If the governor hears of it, we will calm him and clear you. <sup>15</sup>They took the money and did as they were told; and this story has been spread among the Jews down to this time.

<sup>16</sup>Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. <sup>17</sup>And when they saw him, they fell down before him, but some were in doubt. <sup>18</sup>Jesus came and said to them, All authority is given to me in heaven and on earth. <sup>19</sup>Go, therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to keep all the commandments I have given you; and see!—I am always with you, even to the end of the age.

# SAINT MARK

**1** The beginning of the good news of Jesus Christ the Son of God.

<sup>2</sup>It is written in the prophet Isaiah,

Behold! I send my messenger before thy face  
To prepare the way for thee.

<sup>3</sup>The voice of a man crying aloud in the wilds,

Make ready the way of the Lord,  
Make his paths straight.

<sup>4</sup>And so it was: John the Baptist appeared in the wilds, and proclaimed repentance and baptism for forgiveness of sins; <sup>5</sup>and the whole of Judea went out to him, and all the people of Jerusalem; and were baptized by him in the river Jordan, confessing their sins. <sup>6</sup>John wore a cloth of camel's hair, and about his waist a leather band, and he ate locusts and wild honey.

<sup>7</sup>And this was his proclamation,

A stronger one than I comes after me;

I am not fit to bend down and untie his sandal-straps.

<sup>8</sup>I have baptized you with water

But he shall baptize you with the Holy Spirit.

<sup>9</sup>In those days Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan. <sup>10</sup>And just as he was coming up out of the water, he saw the heavens torn open, and the Spirit like a dove coming down on him; <sup>11</sup>and a voice came out of heaven:

Thou art my Son, \*my beloved,

With thee I am well pleased.

<sup>12</sup>And the Spirit drove him out at once into the wilds;  
<sup>13</sup>and he was in the wilds forty days, tempted by Satan;  
and he was with the wild beasts, and the angels waited on him.



<sup>14</sup>But after John had been arrested, Jesus came into Galilee, proclaiming the good news of God and saying,

<sup>15</sup>The time has come;

The kingdom of God is here;

Repent and believe the good news.

<sup>16</sup>As he passed along the shore of the lake of Galilee, he saw Simon and Andrew, Simon's brother, throwing their nets in the lake, for they were fishermen. <sup>17</sup>Jesus said to them: Come, follow me, and I will make you go fishing for men. <sup>18</sup>And at once they left their nets and followed him. <sup>19</sup>And going on a little further, he saw James the son of Zebedee and John his brother; they, too, were in their boat, mending their nets. <sup>20</sup>At once he called them; and they left their father Zebedee in the boat, with the hired men, and went away after him.

<sup>21</sup>So they went into Capernaum; and at once on the sabbath day he began to teach in the meeting-house. <sup>22</sup>And the people were astonished at his teaching; for he taught them like one with authority, \*not like the scribes.

<sup>23</sup>Now there was just then in their meeting-house a man with an evil spirit, <sup>24</sup>and he shouted out: What business have you with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—you are the Holy One of God. <sup>25</sup>But Jesus said sternly to him: Be quiet; come out of him. <sup>26</sup>Then the evil spirit threw the man into a fit, and gave a loud cry, and came out of him. <sup>27</sup>And they were all struck with astonishment, so that they asked one another, What does this mean? It is a new kind of teaching—teaching with authority in it; he gives orders even to evil spirits, and they obey him. <sup>28</sup>So stories about him began to spread in all directions through the whole of Galilee.

<sup>29</sup>When they came out of the meeting-house, they went straight to the house of Simon and Andrew with James and John.

<sup>30</sup>Now Simon's mother-in-law was in bed with fever; <sup>31</sup>and at

once they told him about her. And he went up to her and took her by the hand and raised her up, and the fever left her and she began to wait on them.

<sup>32</sup>When the sun set and night fell, they brought to him all that were sick or possessed by evil spirits; <sup>33</sup>the whole town was gathered together at the door; <sup>34</sup>and he healed many that were suffering from many different kinds of disease, and drove out many evil spirits; and he would not allow the evil spirits to speak, because they knew him.

<sup>35</sup>Then in the early morning, a long while before day, he got up and went out and came to a lonely place; and he was praying there. <sup>36</sup>And Simon and those with him looked for him; <sup>37</sup>and when they found him, they said to him, They are all looking for you. <sup>38</sup>He said to them, Let us go on to the towns near by, that I may preach there too; for it was for that I came out.

<sup>39</sup>And he went preaching in their meeting-houses through the whole of Galilee, and driving out evil spirits.

<sup>40</sup>A leper came to him and fell on his knees and begged him for help. If you are willing you can heal me, he said. <sup>41</sup>And he was filled with \*pity and put out his hand, and touched him, and said to him, I am willing; be healed. <sup>42</sup>And the leprosy left him at once, and he was healed. <sup>43</sup>Then Jesus with stern orders sent him away at once; and he said to him, <sup>44</sup>See that you say nothing to anyone; but go and show yourself to the priest, and make the offering for your cure that Moses commanded, as public proof. <sup>45</sup>But the man went away and began to talk, and to spread the story, so that Jesus could no longer enter a town openly, but was outside in lonely places, and people came to him from all parts.

**2** When he entered Capernaum a few days later, it was reported that he was at home. <sup>2</sup>And a great crowd came together, so that there was no room for them, not even at the door; and he

was speaking the word to them. <sup>3</sup>And they brought a paralytic to him, carried by four men. <sup>4</sup>And when they could not get near him because of the crowd, they broke open the roof above where Jesus was; and when they had made an opening, they let down the stretcher on which the paralytic was lying. <sup>5</sup>And when he saw their faith, Jesus said to the paralytic, My son, your sins are forgiven. <sup>6</sup>Now there were some of the scribes sitting there; and they were asking themselves, <sup>7</sup>Why does this fellow say that? He is blaspheming. Who can forgive sins, who but God only? <sup>8</sup>Jesus knew at once in his spirit that they were asking themselves these questions; and he said to them, Why are you asking yourselves these things? <sup>9</sup>Which is easier, to say, Your sins are forgiven, or to say, Stand up, take your stretcher, and go? <sup>10</sup>But that you may know that the Son of man has power on earth to forgive sins (he said to the paralytic), <sup>11</sup>Stand up, I tell you, take your stretcher and go home. <sup>12</sup>And he stood up and took his stretcher at once and went out in the sight of them all; so that they were all astonished, and gave praise to God, and said, We never saw anything like this.

<sup>13</sup>Then he went out again by the lake-side, and all the crowd came to him, and he began to teach them.

<sup>14</sup>And as he passed by, he saw Levi, the son of Alpheus, sitting at the tax-office; and he said to him, Follow me; and he got up and followed him. <sup>15</sup>And he was at table in his house and many tax-collectors and \*sinners were at table with Jesus and his disciples; for there were many of them following him. <sup>16</sup>When the scribes of the Pharisees saw that he was eating with \*sinners and tax-collectors, they said to his disciples, He is eating and drinking with tax-collectors and \*sinners. <sup>17</sup>When Jesus heard it, he said to them, The strong have no need of a doctor, but only the sick; I came to call not the good but \*sinners.

<sup>18</sup>Now the disciples of John and of the Pharisees were keeping

a fast; and some of the people came and said to Jesus, Why do John's disciples and the Pharisees' disciples fast, but yours do not? <sup>19</sup>Jesus said to them, Can wedding-guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. <sup>20</sup>But the time will come when the bridegroom shall be taken away from them; then they will fast on that day.

<sup>21</sup>No one sews a piece of new cloth on an old cloak; if he does, the patch breaks away, the new from the old, and a worse tear is made. <sup>22</sup>And no one puts new wine into old wine-skins; if he does, the wine will burst the wine-skins, and the wine be spoilt, and the skins too. No; new wine in fresh wine-skins!

<sup>23</sup>One sabbath day Jesus was making his way through the corn-fields; and his disciples began to pick heads of corn as they passed through; <sup>24</sup>and the Pharisees said to him, Look, why are they doing what is not lawful on the sabbath day? <sup>25</sup>He said to them, Have you never read what David did, when he was in need, and hungry, himself and those that were with him? <sup>26</sup>He went into the house of God (when Abiathar was high-priest) and ate the holy bread, which it is not lawful for any to eat, but only the priests; and he gave to those that were with him.

<sup>27</sup>And he said to them, The sabbath was made for man, not man for the sabbath. <sup>28</sup>So the Son of man is lord even of the sabbath.

**3** And he went again to the meeting-house. Now there was a man there with a wasted hand; <sup>2</sup>and they watched him to see if he would heal him on the sabbath day, so that they might bring a charge against him. <sup>3</sup>He said to the man with the wasted hand, Stand up and come forward. <sup>4</sup>And he said to them, Is it lawful to do good on the sabbath or to do harm? To save life or to kill? But they kept quiet. <sup>5</sup>Then he looked round at them

with anger, pained by their stupidity; and he said to the man, Hold out your hand. He held it out; and it was made well again. <sup>6</sup>Then the Pharisees at once went out and began to discuss with the Herodians how to destroy him.

<sup>7</sup>So Jesus went away with his disciples to the lake, and a great crowd from Galilee followed them; and from Judea <sup>8</sup>and Jerusalem and Idumea and from the other side of the Jordan, and the country round Tyre and Sidon, a great crowd, who had heard what he was doing, came to him. <sup>9</sup>So he told his disciples to have a small boat ready because of the crowd, so that they should not crush him; <sup>10</sup>for he healed many, with the result that all who were diseased pressed upon him to touch him. <sup>11</sup>And evil spirits when they saw him, fell down before him and shouted loudly, You are the Son of God. <sup>12</sup>And he warned them sternly and often not to make him known.

<sup>13</sup>And he went up the mountain-side, and called to him those that he wanted, and they went to him. <sup>14</sup>He appointed twelve to be with him, and to be sent out by him to preach, <sup>15</sup>and to have authority to drive out evil spirits. <sup>16</sup>And to Simon he gave the name \*Peter; <sup>17</sup>and James the son of Zebedee, and John the brother of James, to them he gave the name Boanerges, that is, sons of thunder; <sup>18</sup>and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus, and Thaddeus and Simon the \*Zealot, <sup>19</sup>and Judas Iscariot who betrayed him.

<sup>20</sup>Then he went home; and the crowd came together again, so that they could not even eat. <sup>21</sup>And when they heard of it, his relations came out to seize him; for people were saying, He is out of his mind. <sup>22</sup>But the scribes who came down from Jerusalem said, He is possessed by Beelzebub; and, He drives out evil spirits by the power of the prince of evil spirits. <sup>23</sup>So he called them to him and said to them in parables, How can Satan drive out Satan?



<sup>24</sup>If a kingdom is divided against itself,  
That kingdom cannot stand;

<sup>25</sup>And if a house is divided against itself,  
That house cannot stand.

<sup>26</sup>And if Satan has rebelled against himself and is divided,  
He cannot stand, his end is sure.

<sup>27</sup>No one can enter a strong man's house and rob him of his  
goods,

Unless he first binds the strong man;  
Then he shall rob his house.

<sup>28</sup>Truly I tell you,

All their sins shall be forgiven the sons of men,  
And all the blasphemies that they may speak;

<sup>29</sup>But whoever blasphemes against the Holy Spirit, is never  
forgiven.

He is guilty of an everlasting sin.

<sup>30</sup>(This was because they said, He has an evil spirit.)

<sup>31</sup>Then his mother and his brothers came and stood outside,  
and sent to him to call him; <sup>32</sup>and a crowd was sitting round him.  
They said to him, Your mother and your brothers are outside,  
looking for you. <sup>33</sup>He answered, Who are my mother and my  
brothers? <sup>34</sup>And he looked round at those that were sitting about  
him, and said, Look! these are my mother and my brothers;  
<sup>35</sup>if anyone does the will of God, he is my brother and sister and  
mother.

**4** Then he began again to teach by the lake-side; and a great  
crowd came together to him; so he went aboard a boat  
and sat in it on the lake; and all the crowd were on the land by  
the lake-side. <sup>2</sup>And he taught them many things in parables;  
and he said to them in his teaching:

<sup>3</sup>A sower went out to sow; <sup>4</sup>and as he was sowing, some seed

fell by chance on the path; and the birds came and ate it up. <sup>5</sup>And some fell on rocky ground, where it had not much soil; and it sprang up at once, because it had no depth of soil; <sup>6</sup>and when the sun rose high, it was burnt, and because it had no root it dried up. <sup>7</sup>And some fell among thorns; and the thorns grew up and choked it, and it produced no crop. <sup>8</sup>And some fell on good soil, and came up and grew big and produced a fine crop, thirty times, sixty times, even a hundred times as much.

<sup>9</sup>And he said, He that has ears to hear let him hear.

<sup>10</sup>His companions and the Twelve asked him privately about the parables. <sup>11</sup>And he said to them, To you is given the secret of the kingdom of God; but to those outside everything comes in parables, so that

<sup>12</sup>They may look and yet not see,

And listen and yet not understand,

Lest they turn and be forgiven.

<sup>13</sup>And he said to them, Do you not understand this parable? Then how will you understand the other parables? <sup>14</sup>The sower sows the word. <sup>15</sup>Those on the path, where the word is sown, when they hear, at once Satan comes and takes away the word that has been sown in them. <sup>16</sup>In the same way those that are sown on stony ground, are those who, when they hear the word, at once receive it with joy, but they have no root in them; they last only a little time; <sup>17</sup>then when trouble or persecution comes because of the word, they fall. <sup>18</sup>And there are those others that are sown among thorns; these hear the word, <sup>19</sup>but the worries of \*the world, and the pleasure of being rich, and all their desires for other things come in and choke the word and it produces nothing. <sup>20</sup>But those sown in good ground, they are those who hear the word and give it a welcome—and there is a good crop, thirty times, sixty times, a hundred times as much.

<sup>21</sup>And he said to them,

Is a lamp brought in to be put under a bowl or under a bed?  
Is it not to be put on the stand?

<sup>22</sup>For nothing is hidden except to be found,  
Nothing is kept secret except to be brought to light.

<sup>23</sup>He that has ears to hear, let him hear.

<sup>24</sup>And he said to them, Take care what you hear; the measure you give will be the measure you get, and even more will be given you.

<sup>25</sup>For whoever has, shall be given more;  
And whoever has not, shall lose what he has.

<sup>26</sup>And he said to them, The kingdom of God is like this:  
<sup>27</sup>a man sows seed in the ground, and sleeps and wakes night and day, and the seed shoots and grows up, he does not know how.  
<sup>28</sup>The earth bears crops of itself, first a blade, then a head, then the full grown corn in the head. <sup>29</sup>But as soon as the crop is ready, he puts in the reaping-hook, because the harvest has come.

<sup>30</sup>And he said, With what shall we compare the kingdom of God? Or with what parable are we to describe it? <sup>31</sup>It is like a mustard seed, which when it is sown in the earth is smaller than all the seeds in the earth; <sup>32</sup>but when it is sown, it springs up and grows to be the largest of all plants, and puts out great branches, so that the birds of the air can nest under its shadow.

<sup>33</sup>With many parables like these he spoke to them the word, as they could hear it. <sup>34</sup>Without a parable he said nothing to them, but privately he explained everything to his disciples.

<sup>35</sup>That same day, when night fell, he said to them, Let us cross over to the other side. <sup>36</sup>So they left the crowd and took him, as he was, in the boat; and there were some other boats with them. <sup>37</sup>But a great storm of wind rose, and the waves began to beat into the boat, so that it was filling. <sup>38</sup>He was in the stern asleep on the cushion. So they woke him and said to him, Master, we are lost. Do you not care? <sup>39</sup>And he woke up

and spoke sternly to the wind, and said to the sea, Silence, be quiet. And the wind fell and there was a great calm. <sup>40</sup>And he said to them, Why are you so afraid? Have you no faith yet? <sup>41</sup>But they were very much afraid, and said to one another, Who can he be? For even the wind and the sea obey him.

**5** So they reached the other side of the lake, the country of the Gerasenes. <sup>2</sup>Just as he left the boat, a man with an evil spirit came out from among the graves towards him; <sup>3</sup>he lived among the graves and no one had yet been able to fasten him up, not even with a chain; <sup>4</sup>he had often before been fastened with irons on his feet and chains round his hands; and he had burst the chains and broken the irons to pieces; and no one was strong enough to tame him. <sup>5</sup>And all night and all day he was among the graves, and in the hills, shouting, and cutting himself with stones. <sup>6</sup>And when he saw Jesus a long way off, he ran, and fell down before him, <sup>7</sup>and shouted loudly, What business have you with me, Jesus, Son of God most high? By God, I tell you, you are not to torture me. <sup>8</sup>(For Jesus had said to him, Come out of the man, you evil spirit.) <sup>9</sup>So Jesus asked him, What is your name? He said, My name is Troops, for there are many of us. <sup>10</sup>And the spirits begged him earnestly not to send them out of the country. <sup>11</sup>Now there was on the hill a large herd of pigs, feeding. <sup>12</sup>And the evil spirits begged him, Send us into the pigs, that we may enter them. <sup>13</sup>And he gave them leave. And the evil spirits went out of the man into the pigs; and the whole herd rushed down the steep slope into the lake, two thousand of them, and one after another they were drowned in the lake.

<sup>14</sup>And the men that had been feeding them ran off and spread the news in the town and in the country. <sup>15</sup>And the people came to see what had happened. They came to Jesus and saw the madman sitting clothed and in his right mind, the man that had

had the troops of evil spirits in him; and they were afraid. <sup>16</sup>And those that had seen it, told them what had happened to the madman, and about the pigs. <sup>17</sup>And they begged him to leave their part of the country. <sup>18</sup>And as Jesus went aboard the boat, the man that had had the evil spirits begged that he might stay with him; but he would not allow it. <sup>19</sup>Go home, he said, to your own people, and tell them all the things that the Lord has done for you, and how he has had pity on you. <sup>20</sup>So he went away and began to proclaim in Decapolis all the things that Jesus had done for him. And all the people were astonished.

<sup>21</sup>Now when Jesus had crossed over again in the boat to the other side, a great crowd gathered round him, while he was by the sea-side. <sup>22</sup>And a leader in one of the meeting-houses, Jairus by name, came to him, and when he saw him, he fell at his feet <sup>23</sup>and begged him earnestly, My little daughter is at the point of death; do come and lay your hands on her that she may be \*made well and live. <sup>24</sup>And Jesus went with him; and a great crowd followed him and pressed upon him.

<sup>25</sup>And there was a woman who for twelve years had been suffering from a flow of blood; <sup>26</sup>she had had to bear many things under many doctors, and she had spent all that she had, and was made no better, but rather had grown worse. Hearing about Jesus, <sup>27</sup>she came now in the crowd behind him, and touched his cloak; <sup>28</sup>for she said, If I only touch his clothes I shall be \*made well. <sup>29</sup>And at once her bleeding dried up, and she felt in her body that her disease was cured. <sup>30</sup>Jesus, knowing at once that power had passed out of him, turned to the crowd and said, Who touched my clothes? <sup>31</sup>His disciples said to him, You can see the crowd pressing round you, and yet you say, Who touched me? <sup>32</sup>But he looked round to see the woman who had done it. <sup>33</sup>Then the woman came in fear and trembling, because she knew what had been done to her, and fell down before him and



told him the whole truth. <sup>34</sup>He said to her, Daughter, your faith has \*made you well; go in peace, and be cured of your disease.

<sup>35</sup>While he was still speaking, messengers came from the home of the leader of the meeting-house, to say, Your daughter is dead; why do you trouble the Master any more? <sup>36</sup>But Jesus, \*overhearing what was said, said to the leader of the meeting-house, Do not be afraid, only believe. <sup>37</sup>He would not let anyone go with him except Peter and James and John the brother of James. <sup>38</sup>When they came to the man's house, he saw the noisy crowd and the people weeping and mourning loudly. <sup>39</sup>He went in and said to them, What is all this noise and weeping? The little girl is not dead, she is asleep. <sup>40</sup>And they laughed in his face. Then he put them all outside, and took the father of the child and her mother and those that were with him, and went in to where the child was. <sup>41</sup>And he took the girl by the hand, and said to her, Talitha kumi, which means, Little girl, I tell you, get up. <sup>42</sup>The girl stood up at once, and began to walk about; for she was twelve years old. And they were beside themselves with astonishment. <sup>43</sup>And he strictly forbade them to let anyone know about it; and he told them to give her something to eat.

**6** Then he left the place and came to his own home town, and his disciples followed him; <sup>2</sup>and when the sabbath came, he began to teach in the meeting-house; and many when they heard him were astonished. Where, they said, did this man get all this? What is the meaning of the wisdom which has been given him? And these miracles that are done by his hands? <sup>3</sup>Is not this the carpenter, the son of Mary, and the brother of James and Joseph and Judas and Simon? And are not his sisters here with us? And they felt shocked. <sup>4</sup>Jesus said to them, A prophet is not without honour, except in his own town and among his

own family and in his own house. <sup>5</sup>And he could do no miracle there, except that he laid his hands on a few sick persons and healed them. <sup>6</sup>And he was astonished at their unbelief.

And he went round from village to village, teaching.

<sup>7</sup>And he called the Twelve to him, and began to send them out two by two; and he gave them authority over evil spirits. <sup>8</sup>He forbade them to take anything for the journey except a staff, neither bread nor bag nor money in their belts; <sup>9</sup>they were to go in sandals and, he said, Do not wear two shirts. <sup>10</sup>And he said to them, Whatever house you enter, there stay till you leave that place. <sup>11</sup>If any place will not receive you, if they do not listen to you, when you leave the place, shake off the dust from under your feet as a warning to them. <sup>12</sup>So they went out and preached that men should repent; <sup>13</sup>and they drove out many evil spirits and put oil on many sick persons and healed them.

<sup>14</sup>Now King Herod heard of it, for the name of Jesus was already well known; people were saying, John the Baptist has risen from the dead, and therefore these powers are at work in him. <sup>15</sup>Others said, It is Elijah. Others said, A prophet, like one of the old prophets. <sup>16</sup>But when Herod heard of it, he said, It is John whom I beheaded; he has risen from the dead.

<sup>17</sup>For this Herod had sent and arrested John, and put him in irons in prison, because of Herodias his brother Philip's wife; for he had married her; <sup>18</sup>and John had said to Herod, It is not lawful for you to have your brother's wife. <sup>19</sup>So Herodias was angry with John, and wished to kill him, but she could not, <sup>20</sup>because Herod was afraid of John, and knew that he was a good and holy man, and kept him safe. When he listened to John he was very uneasy in mind, yet he listened to him gladly. <sup>21</sup>But a holiday came, on which Herod gave a birthday feast to his officers and commanders and the chief men in Galilee, <sup>22</sup>and the daughter of Herodias went in and danced before them;

Herod and his guests were delighted, and the king said to the girl, Ask me for anything you like, and I will give it you. <sup>23</sup>And he swore an oath to her, Whatever you ask I will give you, up to half my kingdom. <sup>24</sup>She went out and said to her mother, What am I to ask for? She said, The head of John the Baptist. <sup>25</sup>So she ran back at once to the king and said, I want you to give me now at once on a dish the head of John the Baptist. <sup>26</sup>The king was very sorry, but because of his oaths and his guests at table he would not break his word to her. <sup>27</sup>So he sent one of his guards with orders to fetch his head; <sup>28</sup>and the man went and cut off his head in the prison, and brought the head on a dish, and gave it to the girl; and the girl gave it to her mother. <sup>29</sup>But when John's disciples heard of it, they went and took away his body, and buried it in a grave.

<sup>30</sup>And the apostles came together to Jesus, and told him all that they had done and taught. <sup>31</sup>And he said to them, Come away to some lonely place by yourselves apart and rest a little. For there were many people coming and going, and they could not find time even to eat. <sup>32</sup>And they went away in the boat to a lonely place apart; <sup>33</sup>but many people saw them going, and knew who they were, and ran there on foot from all the towns, and reached the place before them. <sup>34</sup>And when he left the boat he saw a large crowd, and he was moved with pity for them, because they were like sheep without a shepherd; and he began to teach them many things. <sup>35</sup>Now when it was already late in the day, his disciples came to him and said, This is a lonely place, and it is already late; <sup>36</sup>send them away, that they may go to the farms and villages round about and buy themselves something to eat. <sup>37</sup>But he answered, Give them something to eat yourselves. They said to him, Are we to go and buy \*ten pounds worth of bread and give it them to eat? <sup>38</sup>But he said to them, How many loaves have you? Go and see. And when they had

found out they said, Five, and two fish. <sup>39</sup>And he told them to make them all sit down for a meal in parties on the green grass. <sup>40</sup>And they sat down in \*groups of a hundred and of fifty. <sup>41</sup>And he took the five loaves and the two fish, and looking up to heaven, he \*gave thanks, and broke the loaves, and gave them to the disciples to put before them; and the two fish he divided among them all. <sup>42</sup>And they all ate and were satisfied; <sup>43</sup>and they took up the broken pieces, twelve baskets full, besides the fish. <sup>44</sup>Those that ate the loaves were five thousand men.

<sup>45</sup>Then he made his disciples go aboard the boat at once, and cross over before him to Bethsaida, while he sent the crowd away. <sup>46</sup>And when he had taken leave of them, he went up the mountain-side to pray. <sup>47</sup>Now when night fell, the boat was in the middle of the lake, and he alone on land. <sup>48</sup>And when he saw them struggling at their oars, for the wind was against them, he went to them about the fourth quarter of the night, walking on the water. He wished to \*join them. <sup>49</sup>But when they saw him walking on the water, they thought it was a ghost, and they cried out; <sup>50</sup>for they all saw him and were frightened. Then he spoke to them at once and said to them: Courage, it is I; do not be afraid. <sup>51</sup>And he went up into the boat with them, and the wind dropped. <sup>52</sup>They were beside themselves with astonishment, for they had not understood about the loaves; their minds were stupid.

<sup>53</sup>Now when they had crossed over, they came to land at Gennesaret, and there they tied up the boat. <sup>54</sup>When they left the boat, the people knew them at once, <sup>55</sup>and ran round the countryside, and began to bring the sick on their stretchers wherever they heard that he was. <sup>56</sup>And wherever he went, in villages and towns and country places, they put their sick folk out in the open, and begged him to let them touch the \*border of his cloak; and all that touched him were made well.

7 Now when the Pharisees and some of the scribes who had come from Jerusalem gathered round him, <sup>2</sup>they saw that some of his disciples ate their food with 'unholy', that is, unwashed, hands. <sup>3</sup>(For the Pharisees and all the Jews do not eat unless they have washed their hands carefully, following the unwritten law handed down from their fathers; <sup>4</sup>and they will not eat anything from the market unless they have first made it ceremonially pure with water; and they have many other rules that have been handed down to them, rules about the washing of pots and jugs and brass vessels.) <sup>5</sup>The Pharisees and the scribes then asked him, Why do your disciples not follow the unwritten law handed down from our fathers? They eat their food with 'unholy' hands. <sup>6</sup>But he said to them, That was a fine prophecy which Isaiah made about you double-dealers, where it is written:

This people honours me with their lips,

But their hearts are far from me;

<sup>7</sup>In vain do they worship me,

Teaching as doctrine the sayings of men.

<sup>8</sup>You give up the commandment of God, and hold fast to the unwritten law of men. <sup>9</sup>And he said to them, It is a fine thing to give up the commandment of God that you may keep what men hand down to you. <sup>10</sup>For Moses said,

Honour your father and your mother,  
and again,

He that abuses father or mother shall be put to death.

<sup>11</sup>But you say, If a man says to his father or mother, This money of mine might have been useful to you, but now it is Corban (that is, a gift to God), <sup>12</sup>you let him do nothing at all any more for his father or his mother; <sup>13</sup>so you make the word of God of no effect by your unwritten law; and many other things like that you do.



<sup>14</sup>And he called the crowd to him again, and said to them, Listen to me, all of you, and understand this:

<sup>15</sup>Nothing that goes into a man from outside him can make him unclean,

It is what comes out of a man that makes him unclean.

<sup>17</sup>Now when he went indoors, away from the crowd, his disciples asked him about this parable. <sup>18</sup>And he said to them, Do not even you understand? Do you not see that what goes into a man from the outside cannot make him unclean? <sup>19</sup>For it does not go into his heart, but into his stomach, and out into the \*pit. (In this way he made all food clean.) <sup>20</sup>And he said, It is what comes out of a man that makes him unclean. <sup>21</sup>For from inside, out of the heart of man, evil thoughts come, fornication, <sup>22</sup>theft, murder, adultery, exploitation, jealousy, deceit, shamelessness, envy, abuse, pride, senselessness; <sup>23</sup>all these things come from inside, and make a man unclean.

<sup>24</sup>Then he left that place and went away to the country near Tyre and Sidon; and he entered a house and wished no one to know it; but he could not be hidden. <sup>25</sup>A woman heard of him, a woman whose daughter had an evil spirit; and she came and fell at his feet. <sup>26</sup>Now the woman was a \*heathen, a native of Phoenicia in Syria; and she asked him to drive the evil spirit out of her daughter. <sup>27</sup>And he said to her, Let the children first have all they want to eat; it is not fair to take the children's bread and throw it to the house-dogs. <sup>28</sup>But she answered him, No, Sir, yet even the dogs eat the children's broken pieces under the table. <sup>29</sup>He said to her, For that word, go home; the evil spirit has gone out of your daughter. <sup>30</sup>And she went home and found the child lying on the bed and the evil spirit gone.

<sup>31</sup>Then he left the country near Tyre and passed through Sidon to the lake of Galilee by way of the country of Decapolis. <sup>32</sup>Then they brought to him a man who was deaf and almost

dumb, and begged him to lay hands on him. <sup>33</sup>And he took him out of the crowd apart, and put his fingers into his ears, and spat, and touched his tongue <sup>34</sup>and looked up to heaven and sighed and said to him, Ephphatha, (that is, Open). <sup>35</sup>And his ears were opened and his tongue loosed, and he began to speak plainly. <sup>36</sup>And Jesus forbad them to tell anyone; but the more he forbad them, the more they spread the news; <sup>37</sup>they were very greatly astonished, and said, How well he has done everything! He makes the deaf hear and the dumb speak.

**8** In those days there was a great crowd, and they had nothing to eat; so he called his disciples and said to them, <sup>2</sup>My heart is full of pity for all these people, for they have been here with me for three days, and they have nothing to eat. <sup>3</sup>If I send them home hungry, they will faint on the way. Besides, some of them have come a long way. <sup>4</sup>His disciples answered him, Where can anyone get enough bread to feed them, here in this lonely place? <sup>5</sup>So he asked them, How many loaves have you? They said, Seven. <sup>6</sup>So he told the crowd to sit down on the ground; and he took the seven loaves and gave thanks to God, and broke them, and gave them to the disciples to put before them; and the disciples did so. <sup>7</sup>And they had a few little fish; and he blessed them, and told the disciples to put them before them as well. <sup>8</sup>So the people ate and were satisfied; and they took up the broken pieces that remained over, seven large baskets full. <sup>9</sup>(There were about four thousand people.) <sup>10</sup>Then Jesus sent them away and, going aboard the boat at once with his disciples, came to the country near Dalmanutha.

<sup>11</sup>Then the Pharisees came out and began to argue with him, asking him for a sign from heaven, to test him. <sup>12</sup>But he sighed deeply in his spirit, and said to them, Why do the people of this age ask for a sign? Truly I tell you, no sign shall be given them.

<sup>13</sup>Then he left them and went aboard the boat again, and went away to the other side.

<sup>14</sup>Now they had forgotten to take bread; they had no more than one loaf with them in the boat. <sup>15</sup>And Jesus warned them, Keep your eyes open, be on your guard against the leaven of the Pharisees and the leaven of Herod. <sup>16</sup>Then they began to say to one another, We have no bread. <sup>17</sup>Jesus knew it, and said to them, Why are you saying to one another that you have no bread? Do you not see yet? Do you not understand? Are your minds quite stupid? <sup>18</sup>You have eyes, can you not see? You have ears, can you not hear? Do you not remember? <sup>19</sup>How many baskets full of broken pieces did you take up, when I broke the five loaves for the five thousand? They said to him, Twelve. <sup>20</sup>And when I broke the seven loaves for the four thousand, how many large baskets of broken pieces did you take up? They said, Seven. <sup>21</sup>He said to them, Do you not understand yet?

<sup>22</sup>Then they came to Bethsaida; and a blind man was brought to him, and they asked him to touch him. <sup>23</sup>And he took the blind man by the hand, and led him outside the village; and he spat on his eyes and laid his hands on him, and asked him, Can you see anything? <sup>24</sup>He looked up and said, I can see men, they look to me like trees, only they are walking. <sup>25</sup>Then he laid his hands on his eyes again, and the man looked carefully, and his sight came back, and he saw everything clearly. <sup>26</sup>And Jesus sent him home, and said, Do not even enter the village.

<sup>27</sup>Then Jesus and his disciples went on to the villages near Caesarea Philippi. And on the way he asked his disciples, Who do the people say I am? <sup>28</sup>They said, John the Baptist; and others, Elijah; others, One of the prophets. <sup>29</sup>Jesus asked them, But you, who do you say that I am? Peter answered him, You are the Christ. <sup>30</sup>Then he forbid them to tell anyone about him. <sup>31</sup>And he began to teach them that it was necessary for the Son of man

to suffer many things, and be refused by the elders and the chief priests and the scribes, and be put to death, and after three days to rise again. <sup>32</sup>And this he said quite openly. But Peter took him aside, and began to rebuke him. <sup>33</sup>But Jesus turned and, seeing the disciples, rebuked Peter, and said, Out of my sight, you Satan; your way of thinking is not God's but man's.

<sup>34</sup>Then he called the crowd to him, and his disciples with them, and said to them, If any man wishes to come after me, let him disown himself, and take up his cross, and follow me. <sup>35</sup>For whoever wishes to save his life shall lose it, and whoever loses his life for my sake and for the good news shall save it.

<sup>36</sup>For what good does it do a man to gain the whole world,  
And lose his life?

<sup>37</sup>For what will a man give in exchange for his life?

<sup>38</sup>For whoever is ashamed of me and of my words,

In these adulterous and sinful times,

The Son of man shall be ashamed of him,

When he comes in the glory of the Father with the holy angels.

**9** And he said to them, Truly I tell you, some of those standing here shall not taste death, till they see the kingdom of God come with power.

<sup>2</sup>After six days Jesus took Peter and James and John and led them up a high mountain by themselves alone. And in their presence a change came over his appearance; <sup>3</sup>his clothes became shining, very white, whiter than any cleaner on earth could make them. <sup>4</sup>And Elijah together with Moses appeared to them, talking with Jesus. <sup>5</sup>And Peter said to Jesus, Master, it is a good thing that we are here; let us make three shelters, one for you and one for Moses and one for Elijah <sup>6</sup>(for he did not know what to say, they were so much afraid). <sup>7</sup>And a cloud came and covered them; and a voice came out of the cloud, This is my

Son, \*my beloved, listen to him. <sup>8</sup>And suddenly, when they looked round, they saw no one, but Jesus only with them.

<sup>9</sup>And as they came down from the mountain he forbade them to tell anyone what they had seen, till the Son of man had risen from the dead. <sup>10</sup>And they kept what he said to themselves, asking one another what rising from the dead might mean. <sup>11</sup>And they asked him, Why do the scribes say that Elijah must come first? <sup>12</sup>He said to them, \*Does Elijah come first, to put everything in order? How, then, does the scripture say of the Son of man that he is to suffer, and be treated with scorn? <sup>13</sup>I tell you Elijah has come already, and they have done to him whatever they wished, just what the scripture says about him.

<sup>14</sup>When they came to the disciples, they found a great crowd round them, and scribes arguing with them. <sup>15</sup>And all the crowd, as soon as they saw him, were greatly astonished and ran towards him and greeted him. <sup>16</sup>And he asked them, What are you arguing about with them? <sup>17</sup>And a man in the crowd answered, Master, I brought my son to you; he has a dumb spirit; <sup>18</sup>and whenever it seizes him, it throws him into a fit, and he foams at the mouth and grinds his teeth; he is wasting away. I asked your disciples to drive it out, but they could not. <sup>19</sup>Jesus answered, O faithless age, how long have I to be with you? How long have I to bear with you? Bring him to me. <sup>20</sup>So they brought him to him. And the spirit, seeing Jesus, at once threw the boy into a fit; and he fell on the ground and rolled about, foaming at the mouth. <sup>21</sup>Then Jesus asked the father, How long has he been like this? And he said, Ever since he was a child; <sup>22</sup>it has often thrown him into the fire and into the water, to kill him; but if you have power, have pity on us, and help us. <sup>23</sup>Jesus said, Power? Everything is in the power of the man that has faith. <sup>24</sup>At once the father of the boy cried out, I have faith, help my want of faith. <sup>25</sup>Then Jesus, seeing



that a crowd was gathering fast, commanded the unclean spirit: Deaf and dumb spirit, I tell you, come out of him, and go into him no more. <sup>26</sup>And it shouted, and threw him down, and came out of him. And he was like a dead man, so that most of them said that he was dead. <sup>27</sup>But Jesus took him by the hand and raised him and he stood up.

<sup>28</sup>When he went indoors his disciples asked him privately, Why could not we drive it out? <sup>29</sup>He said to them, This kind can be driven out by nothing except prayer.

<sup>30</sup>Then they left that place and passed through Galilee; and he did not wish anyone to know of it. <sup>31</sup>For he was teaching his disciples, and telling them that the Son of man was to be given over into the hands of men, and they would kill him, and when he was killed he would rise again after three days. <sup>32</sup>But they did not understand what he said, and they were afraid to ask him.

<sup>33</sup>So they came to Capernaum; and when he was in the house, he asked them, What were you arguing about on the way? <sup>34</sup>They said nothing, for on the way they had been arguing which of them was the greatest. <sup>35</sup>So he sat down and called the Twelve and said to them, If anyone wishes to be first, he shall be the last of all, and the servant of all.

<sup>36</sup>Then he took a little child and made him stand in front of them, <sup>37</sup>and he put his arms round him and said to them,

Whoever receives one little child like this in my name,  
receives me,

And whoever receives me, receives not me but him that sent  
me.

<sup>38</sup>John said to him, Master we saw a man driving out evil spirits in your name, and we tried to stop him, because he was not coming with us. <sup>39</sup>Jesus said, Do not try to stop him; for no one will do a miracle in my name and then be able soon after to speak evil of me; <sup>40</sup>for the man that is not against us is for us.

<sup>41</sup>Whoever gives you a cup of cold water to drink for the reason that you are Christ's, truly I tell you, he shall not lose his wages.

<sup>42</sup>And whoever causes one of these little ones that have faith in me to fall into sin, better for him to have a great mill-stone hung round his neck and be thrown into the sea.

<sup>43</sup>And if your hand makes you fall into sin, cut it off; better for you to enter into life with one hand, than to go away into \*the pit with both hands, into the fire that is never put out.

<sup>45</sup>And if your foot makes you fall into sin, cut it off; better for you to enter into life lame than to be thrown with two feet into the pit. <sup>47</sup>And if your eye makes you fall into sin, pull it out; better for you to enter into the kingdom of God with one eye, than to be thrown with two eyes into the pit, <sup>48</sup>where their worm never dies and the fire never goes out.

<sup>49</sup>Every one shall be salted with fire. <sup>50</sup>Salt is good; but if the salt has lost its saltiness, with what will you make it salt again? Have salt in yourselves and be at peace one with another.

**10** Then he left that place and went into the district of Judea and beyond the Jordan; and again crowds came together to him, and again, as his custom was, he began to teach them. <sup>2</sup>And Pharisees came to him, and in order to test him, asked him whether it was lawful for a man to divorce his wife. <sup>3</sup>He answered them, What did Moses command? <sup>4</sup>They said, Moses permitted a man to divorce his wife after giving her a written statement. <sup>5</sup>But Jesus said to them, Moses wrote this commandment for you because of the hardness of your hearts; <sup>6</sup>but from the beginning, from the creation,

He has made them male and female;

<sup>7</sup>Therefore a man shall leave his father and mother

And shall be joined to his wife,

<sup>8</sup>And the two shall become \*one.

<sup>9</sup> So they are no longer two, but one.

What, then, God has joined, let not man divide.

<sup>10</sup> In the house the disciples asked him again about this. <sup>11</sup> And he said to them, Whoever divorces his wife and marries another, commits adultery against her; <sup>12</sup> and if she divorces her husband and marries another, she commits adultery.

<sup>13</sup> And they were bringing children to him, to be touched by him; and his disciples rebuked those that brought them. <sup>14</sup> But when Jesus saw it, he was indignant, and said to them, Let the children come to me, do not try to stop them; for the kingdom of God belongs to such as they are. <sup>15</sup> Truly I tell you, whoever does not receive the kingdom of God like a child, shall never enter it. <sup>16</sup> And he took them in his arms, and laid his hands on them and blessed them.

<sup>17</sup> Now as he was going out on to the road, a man came running up to him, and fell on his knees before him and asked him, Good Master, what am I to do to gain everlasting life? <sup>18</sup> Jesus said to him, Why do you call me good? No one is good but God. <sup>19</sup> You know the commandments of the law: Thou shalt not murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not cheat; Honour thy father and mother. <sup>20</sup> But he said to him, I have kept all these since I was a boy. <sup>21</sup> Jesus looked at him and loved him, and said to him, There is one thing you need; go and sell all you have and give the money to the poor, and you shall have treasure in heaven; and come, follow me. <sup>22</sup> But his face fell at that saying and he went away sorrowful; for he had many possessions.

<sup>23</sup> So Jesus looked round and said to his disciples, How hard it will be for the rich to enter the kingdom of God! But his disciples were greatly astonished at his words. <sup>24</sup> Jesus said to them again, My children, how hard it is \*for those that trust in their wealth\* to enter the kingdom of Heaven. <sup>25</sup> It is easier for

a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God. <sup>26</sup>Then they were much more astonished than ever, and they said to him, Then who can be saved? <sup>27</sup>Jesus looked at them and said, With men it is impossible; but not with God; for with God all things are possible. <sup>28</sup>Peter began, Well, we have left everything we had, and followed you. <sup>29</sup>Jesus said, Truly I tell you, if a man has left house or brothers or sisters or mother or father or children or lands for my sake and for the good news, <sup>30</sup>he shall receive a hundred times as much now in this life, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come everlasting life. <sup>31</sup>But many that are first shall be last, and the last first.

<sup>32</sup>Now as they were going up to Jerusalem, Jesus walked in front of them; and they were astonished, and those that followed were afraid. And he took the Twelve apart again and began to tell them what was going to happen to him. <sup>33</sup>See, he said, we are going up to Jerusalem, and the Son of man will be handed over to the chief priests and the scribes, and they will condemn him to death, and hand him over to the heathen, <sup>34</sup>and they will make sport of him, and spit at him, and whip him, and kill him: and after three days he will rise again.

<sup>35</sup>Then James and John, the sons of Zebedee, came to him, and said, Master, we wish you to do for us whatever we may ask. <sup>36</sup>He said to them, What do you wish me to do for you? <sup>37</sup>They said to him, Let us sit one at your right hand and one at your left hand, in your glory. <sup>38</sup>Jesus said, You do not know what you are asking. Can you drink the cup which I am drinking, or \*pass through the waters that I am passing through? <sup>39</sup>They said to him, We can. Jesus said to them, The cup that I am drinking, you shall drink, and \*the waters that I am passing through, you shall pass through. <sup>40</sup>But to sit at my right hand and at my left

hand is not mine to give; it is for those for whom it has been prepared. <sup>41</sup>Now when the ten heard of this, they began to be indignant with James and John; <sup>42</sup>so Jesus called them and said to them,

You know that those who are supposed to govern the heathen govern by force,

And their great men exercise power over them.

<sup>43</sup>But it is not so with you.

Whoever wishes to be great among you must be your servant;

<sup>44</sup>And whoever wishes to be first among you must be the slave of all.

<sup>45</sup>For the Son of man came not to be served but to serve  
And to give his life to set many free.

<sup>46</sup>So they came to Jericho; and as he was leaving it—he and his disciples, and a great crowd—Bartimeus, son of Timeus, a blind beggar who was sitting by the roadside, <sup>47</sup>heard that it was Jesus of Nazareth, and began to shout, Jesus, Son of David, have pity on me. <sup>48</sup>Many of them told him sternly to be quiet, but he shouted all the more, Son of David, have pity on me. <sup>49</sup>Jesus stood still and said, Call him; and they called the blind man. Courage! they said, Get up, he is calling you. <sup>50</sup>And he threw off his cloak and sprang up and came to Jesus. <sup>51</sup>And Jesus answered him, What do you wish me to do for you? The blind man said to him, \*Master, that I may get my sight back. <sup>52</sup>Jesus said to him, Go, your faith has saved you. And at once he could see again; and he followed Jesus along the road.

**11** Now when they came near to Jerusalem, to Bethphage and Bethany, near the Mount of Olives, Jesus sent on two of his disciples, and said, <sup>2</sup>Go to the village in front of you, and as soon as you enter it, you will find a young ass tied, that no one at all has ever sat on: <sup>3</sup>untie it and bring it here; and if



anyone says to you, Why are you doing that? say, The Master needs it, and will send it back here at once. <sup>4</sup>And they went and found a young ass tied to a door outside on the street, and they untied it. <sup>5</sup>And some of those standing there said to them, What are you doing, untying the young ass? <sup>6</sup>And they said what Jesus had told them to say. And they let them go. <sup>7</sup>So they brought the young ass to Jesus and threw their clothes over it, and Jesus seated himself on it. <sup>8</sup>Many others spread their clothes on the road; and others leafy branches which they cut from the fields. <sup>9</sup>And both those that went in front and those that followed behind shouted out, \*Victory,

God bless him that comes in the name of the Lord!

<sup>10</sup>God bless the kingdom that is coming,

The kingdom of our father, David!

Victory in high heaven!

<sup>11</sup>So he came into Jerusalem, into the temple, and after looking round at everything, since it was already late, he went out with the Twelve to Bethany.

<sup>12</sup>The next morning, when they had left Bethany, Jesus was hungry; <sup>13</sup>and seeing a fig-tree in leaf some distance away, he went to see if he could find anything on it; but when he came up to it he found on it nothing but leaves, for it was not the season for figs. <sup>14</sup>And Jesus said to it, Let no one ever eat fruit from you. And his disciples heard him.

<sup>15</sup>When they came to Jerusalem, he entered the temple, and began to drive out those that were selling or buying in the temple; and he overturned the tables of the money-changers, and the seats of the pigeon-sellers; <sup>16</sup>and he would not let anyone carry any goods through the temple. <sup>17</sup>And he taught them and said, Is it not written, My house shall be called a house of prayer for all nations? But you have made it a robbers' cave. <sup>18</sup>The chief priests and scribes heard of this, and began to look

for some way of destroying him; for they were afraid of him, because all the crowd were astonished at his teaching. <sup>19</sup>And when evening came he went out of the city.

<sup>20</sup>In the morning as they passed by they saw that the fig-tree had wasted away from the roots. <sup>21</sup>Then Peter remembered and said to Jesus, Master, look, the fig-tree that you cursed has wasted away. <sup>22</sup>Jesus answered them, Have faith in God. <sup>23</sup>Truly I tell you, whoever says to this mountain, Be lifted up and thrown into the sea, and does not doubt in his heart, but believes that what he says is being done, it shall be done for him. <sup>24</sup>I tell you, therefore, all the things you pray for and ask for, believe that you have received them, and you shall have them. <sup>25</sup>Also whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven also may forgive you your offences.

<sup>27</sup>They came again to Jerusalem; and as he was walking in the temple, the chief priests and scribes and elders came up to him and said to him, <sup>28</sup>By what authority do you do these things? Or who gave you this authority? <sup>29</sup>Jesus answered them, I will ask you one question; answer me, and I will tell you by what authority I do these things. <sup>30</sup>The baptism of John, was it from heaven or from men? Answer me. <sup>31</sup>Then they said to themselves, If we say, From heaven, he will say, Then why did you not believe him? <sup>32</sup>But if we say, From men—they were afraid of the people, for all the people thought that John was really a prophet. <sup>33</sup>So they answered Jesus, We do not know. Jesus said to them, And I will not tell you by what authority I do these things.

**12** Then he began to speak to them in parables. A man planted a vineyard, and put a fence round it, and dug a winepress and built a watch-tower, and let it to tenant-farmers and went abroad. <sup>2</sup>In the season he sent a slave to the farmers,

to collect from them his share of the fruit of the vineyard. <sup>3</sup>But they seized him and beat him and sent him off with nothing. <sup>4</sup>Then he sent to them another slave; this one they struck on the head and misused shamefully. <sup>5</sup>Then he sent another; this one they killed; and so with many others, some they beat and some they killed. <sup>6</sup>He still had one left, his \*only son; last of all he sent him to them. They will respect my son, he said. <sup>7</sup>But those tenants said to one another, Here is the future owner; come, let us kill him; and then the property will come to us. <sup>8</sup>So they seized him, and killed him, and threw him out of the vineyard. <sup>9</sup>What, then, will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others. <sup>10</sup>But have you never read this scripture,

The stone that the builders refused,

Is now the corner-stone,

<sup>11</sup>This is the Lord's doing,

And it is marvellous in our eyes?

<sup>12</sup>Then they wanted to arrest him, but they were afraid of the people (they knew he had spoken the parable against them). So they left him and went away.

<sup>13</sup>Then they sent some of the Pharisees and Herodians to him to trap him in talk. <sup>14</sup>They came and said to him, Master, we know you are a sincere man; you are not afraid of anyone; you do not care about outward appearances; you teach the way of God in sincerity. <sup>15</sup>Is it lawful to pay the head-tax to \*Caesar or not? Are we to pay or not? But he saw through their double-dealing, and said to them, Why are you testing me? <sup>16</sup>Bring me a \*silver coin to look at. So they brought one; then he said to them, Whose head, whose name are these on it? They said, Caesar's. <sup>17</sup>Jesus said to them, Give Caesar what belongs to Caesar, and give God what belongs to God. And they were filled with astonishment at him.

<sup>18</sup>Then Sadducees came to him (they say there is no resurrection) and asked him a question: <sup>19</sup>Master, Moses tells us in the law, If a man's brother dies and leaves a wife but no child, his brother shall marry the woman and raise a family for him. <sup>20</sup>Now there were seven brothers. The first married a wife, and when he died, left no family; <sup>21</sup>and the second married her, and died, leaving no family; and the third in the same way; and all the seven left no family. <sup>22</sup>Last of all the woman herself died. <sup>23</sup>At the resurrection whose wife will she be? For all the seven had her. <sup>24</sup>Jesus said to them, Is not this the reason why you are wrong, that you do not understand the scriptures, or the power of God? <sup>25</sup>For when they rise from the dead, they neither marry nor are given in marriage; they are like the angels in heaven. <sup>26</sup>As for the raising of the dead, have you not read in the book of Moses, in the story of the Bush, how God said to Moses, I am the God of Abraham and the God of Isaac and the God of Jacob? <sup>27</sup>God is not the God of dead men but of living. You are quite wrong.

<sup>28</sup>Then one of the scribes who had heard them arguing and seen that he answered them well, came and asked him, Which is the first of all the commandments? <sup>29</sup>Jesus answered, The first is: Hear, O Israel, the Lord our God is one Lord, <sup>30</sup>and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; <sup>31</sup>and the second is this: Thou shalt love thy neighbour as thyself. There is no commandment greater than these. <sup>32</sup>Then the scribe said to him, You are right, Master; you say truly, that he is one and there is none other but he; <sup>33</sup>and to love him with all the heart and all the understanding, and all the strength, and to love one's neighbour as oneself, is far more than all these whole burnt-offerings and sacrifices. <sup>34</sup>Jesus, seeing that he answered sensibly, said to him, You are not far from the kingdom of God. After this no one dared to ask him any other questions.

<sup>35</sup>As Jesus was teaching in the temple, he asked, How can the scribes say that the Christ is David's son? <sup>36</sup>David himself by the Holy Spirit said,

The Lord said to my Lord,

Sit at my right hand,

Until I make thine enemies a footstool for thy feet.

<sup>37</sup>David himself calls him Lord; so how can he be his son? And a large crowd heard him with delight.

<sup>38</sup>In his teaching he said, Be on your guard against the scribes, who find it pleasant to go about in long robes, and to be saluted in the market-place, <sup>39</sup>and to sit in the chief seat in the meeting-house and the best place at a feast; <sup>40</sup>they swallow up widow's houses, and for a show make long prayers; these will receive the heaviest sentence.

<sup>41</sup>He sat down opposite the temple-treasury and watched the crowd putting money into the treasury; and many who were rich put in large sums; <sup>42</sup>but a poor widow came up and put in two farthings that make a halfpenny. <sup>43</sup>Then he called his disciples and said to them, Truly I tell you, this poor widow has put in more than all who have put their money into the treasury; <sup>44</sup>for they all put in what they had to spare; but she in her want has put in all that she had, all her living.

**13** As he went out of the temple one of his disciples said to him, Look, Master, what fine stones! what fine buildings!

<sup>2</sup>Jesus said to him, Do you see these great buildings? Not one stone shall be left here upon another, that shall not be torn down.

<sup>3</sup>And as he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things happen? <sup>4</sup>And what shall be the sign when all these things are going to be done?

<sup>5</sup>So Jesus began: Take care that no one deceives you. <sup>6</sup>Many



shall come in my name, and say, I am he, and shall deceive many.

<sup>7</sup>When you hear of wars and common talk about wars, do not be frightened; these things must come, but it is not yet the end.

<sup>8</sup>For nation shall rise against nation and kingdom against kingdom; and there shall be earthquakes in many places, and famines also; these things are the beginning of the birth-pains.

<sup>9</sup>Look to yourselves; for they shall hand you over to councils, and in meeting-houses they shall beat you, and you shall stand before governors and kings for my sake, to bear witness to them;

<sup>10</sup>and the good news must first be proclaimed to all the heathen.

<sup>11</sup>When they carry you off to trial, do not be anxious what you should say; you shall say whatever is given you at the time; for it is not you that speak, but the Holy Spirit. <sup>12</sup>Brother will give up brother to death, and the father his son, and children will rise up against parents and will put them to death. <sup>13</sup>And you will be hated by all for my name's sake; but he that endures to the end, shall be saved.

<sup>14</sup>When you see the unmentionable thing set up where it ought not to be (let the reader understand), then let those that are in Judea escape into the mountains; <sup>15</sup>and let him that is on the house-top not go down, or go inside, to get anything out of his house; <sup>16</sup>and let him that is in the field not turn back to get his cloak. <sup>17</sup>But alas for women with child and women with babies at the breast in those days! <sup>18</sup>Pray that it may not be in the winter; <sup>19</sup>for those days shall be a time of suffering, such as has never been from the beginning of God's creation until now, and never shall be. <sup>20</sup>If the Lord had not cut short those days, no living man would have been saved; but for the sake of those whom he has chosen, he has cut short the days. <sup>21</sup>If any man says to you then, See, here is the Christ, or See, there, do not believe him; <sup>22</sup>for false Christs and false prophets shall rise up, and perform signs and wonders, to deceive, if that were possible,

even God's chosen. <sup>23</sup>Look to yourselves. See, I have told you everything beforehand.

<sup>24</sup>But in those days after those sufferings,

The sun shall be darkened,

And the moon shall not give her light,

<sup>25</sup>And the stars shall fall out of heaven,

And the powers that are in the heavens shall be shaken.

<sup>26</sup>Then they shall see the Son of man coming in the clouds

With great power and glory;

<sup>27</sup>And then he shall send his angels,

And gather his chosen together from the four winds,

From the end of the earth to the end of heaven.

<sup>28</sup>Learn the lesson of the fig-tree: as soon as its branch becomes soft, and it puts out leaves, you know that summer is near. <sup>29</sup>So also when you see these things happening, know that it is near, at the very door. <sup>30</sup>Truly, I tell you, the people of this present time shall not pass away, until all these things are done. <sup>31</sup>Heaven and earth shall pass away, but my words shall not pass away. <sup>32</sup>But the day or the hour no one knows, neither the angels in heaven, nor the Son, but only the Father.

<sup>33</sup>Look to yourselves, keep awake, and pray; for you do not know when the time is. <sup>34</sup>It is like a man who went away on a journey, and left his house, and gave authority to his slaves, and work for each to do; and to the door-keeper he gave orders to keep awake. <sup>35</sup>Keep awake then, for you do not know when the master of the house is coming, in the evening or at midnight or at cock-crow or in the morning; <sup>36</sup>lest he come suddenly and find you sleeping. <sup>37</sup>And what I say to you, I say to all, Keep awake.

**14** It was now two days before the passover and the feast of unleavened bread; and the chief priests and the scribes were looking for a way to catch him by treachery, and put him

to death; <sup>2</sup>for they said, Not during the feast, or there may be a disturbance among the people.

<sup>3</sup>Now Jesus was at Bethany, in the house of Simon the leper; and as he was sitting at table, a woman came in with a fine jar of sweet oil of pure nard, very costly; and she broke the jar and poured it on his head. <sup>4</sup>Now there were some there who said indignantly to themselves, Why was the oil wasted in this way? <sup>5</sup>Oil like this might have been sold for more than \*twenty pounds, and the money given to the poor. And they complained angrily against her. <sup>6</sup>But Jesus said, Let her alone, why are you troubling her? It is a beautiful thing she has done to me. <sup>7</sup>For you have the poor among you always, and whenever you wish you can show kindness to them; but you will not always have me. <sup>8</sup>She has done all she could; she has prepared my body with sweet oil for burial, before the time. <sup>9</sup>Truly I tell you, wherever the good news is proclaimed in all the world, what she has done shall be told, in memory of her.

<sup>10</sup>Then Judas Iscariot, one of the Twelve, went to the chief priests to betray him to them. <sup>11</sup>When they heard it they were glad, and promised to pay him money. So he began to look for an opportunity to betray him to them.

<sup>12</sup>Now on the first day of unleavened bread, when they used to sacrifice the passover lamb, Jesus' disciples said to him, Where do you wish us to go and make preparations for you to eat the passover? <sup>13</sup>And he sent two of his disciples, and said to them, Go into the city, and a man will meet you carrying a water-pot. <sup>14</sup>Follow him, and wherever he enters, say to the owner of the house, The Master says, Where is my room, where I am to eat the passover with my disciples? <sup>15</sup>And he will show you a large room upstairs, ready with mats and cushions; make preparations for us there. <sup>16</sup>Then the disciples set out and came

into the city and found everything as he had told them; and they prepared the passover.

<sup>17</sup>When night-fall came, Jesus came with the Twelve. <sup>18</sup>And while they were at table eating, Jesus said, Truly I tell you, one of you will betray me, one that is eating with me. <sup>19</sup>They were very sorry, and said to him one by one, Is it I? <sup>20</sup>And he said to them, One of the Twelve, dipping in the same dish with me. <sup>21</sup>For the Son of man goes, as it is written about him, but alas for that man by whom the Son of man is betrayed! It would be better for that man if he had never been born.

<sup>22</sup>While they were eating he took bread, and said the blessing, and broke it and gave it to them, and said, Take; this is my body. <sup>23</sup>And he took a cup, and when he had given thanks, he gave it to them and they all drank of it; <sup>24</sup>and he said to them, This is my blood, the blood of the new bond, poured out for many. <sup>25</sup>Truly I tell you, I shall drink no more of the fruit of the vine, until the day when I drink it new in the kingdom of God.

<sup>26</sup>And when they had sung a hymn, they went out to the Mount of Olives.

<sup>27</sup>Then Jesus said to them, You will all fall; for it is written, I will strike the shepherd and the sheep shall be scattered. <sup>28</sup>But after I am raised up, I will go before you into Galilee. <sup>29</sup>But Peter said to him, Even if they all fall, yet I shall not. <sup>30</sup>Jesus said to him, Truly I tell you, \*today, this very night before the cock crows twice, you will three times disown me. <sup>31</sup>But he said even more earnestly, Even if I must die with you, I will never disown you. And they all said the same thing.

<sup>32</sup>Then they came to a place called Gethsemane, and he said to his disciples, Sit here, while I pray. <sup>33</sup>And he took Peter and James and John with him, and he began to be struck with awe and greatly troubled in mind. <sup>34</sup>Then he said to them, My soul is sorrowful, almost dead with sorrow; stay here and keep awake.

<sup>35</sup>And he went forward a little way and fell on the ground, and prayed that if it was possible, the hour might pass from him; <sup>36</sup>and he said, Abba, Father, everything is possible to thee; take away this cup from me—yet not what I will, but what thou wilt. <sup>37</sup>Then he came and found them sleeping; and he said to Peter, Simon, are you asleep? Could you not keep awake for one hour? <sup>38</sup>Keep awake, all of you, and pray, that you may not come into temptation; the spirit is eager, but the flesh is weak. <sup>39</sup>Then he went away again and prayed the same prayer. <sup>40</sup>Again he came, and again found them sleeping; for their eyes were heavy; and they did not know what to say to him. <sup>41</sup>A third time he came back; and then he said to them, Still sleeping? Still resting? Enough of that! The time has come; the Son of man is betrayed into the hands of \*sinners. <sup>42</sup>Up, let us go. Look! here is the man that betrays me.

<sup>43</sup>And at once, while he was still speaking, Judas came up, one of the Twelve, and with him a crowd, with swords and clubs, from the chief priests and the scribes and the elders. <sup>44</sup>Now the man that betrayed him had given them a sign, The man I kiss, that is the man; seize him and take him away safely. <sup>45</sup>So when he came, he went up to Jesus at once, and said, \*Master, and kissed him. <sup>46</sup>Then they laid hands on him and seized him; <sup>47</sup>but one of those standing by drew his sword, and struck the slave of the chief priest and cut off his ear. <sup>48</sup>Jesus answered them, Have you come out with swords and clubs to take me, as though I were an armed robber? <sup>49</sup>I was with you day after day in the temple, teaching, and you did not seize me; but all this is in order that the scriptures might come true.

<sup>50</sup>Then they all left him and ran away.

<sup>51</sup>But a young man was following him, with a linen cloth wrapped round his naked body; and they seized him; <sup>52</sup>but he left the linen cloth behind, and ran away naked.



<sup>53</sup>Then they took Jesus away to the high priests and all the chief priests and elders and scribes came together. <sup>54</sup>And Peter followed him far behind, right into the courtyard of the chief priests; and he was sitting with the servants, warming himself at the fire. <sup>55</sup>The chief priests and the whole council were trying to find evidence against Jesus, so as to have him put to death; but they could find none. <sup>56</sup>Many gave false evidence against him, but their evidence did not agree. <sup>57</sup>Then some stood up and gave false evidence against him: <sup>58</sup>We heard him say ourselves, I will myself destroy this holy place made by the hand of man, and in three days build another not made by the hand of man. But their evidence did not agree in this either.

<sup>59</sup>Then the high priest stood up before them all and asked Jesus, <sup>60</sup>Have you nothing to say? What is the evidence these men bring against you? <sup>61</sup>But he remained silent; he made no answer. The high priest asked him another question, Are you the Christ, the Son of the Blessed One? <sup>62</sup>Jesus said, I am; and you shall see the Son of man, sitting at the right hand of the Power, and coming with the clouds of heaven. <sup>63</sup>Then the high priest tore his robes and said, What need have we of more witnesses? <sup>64</sup>You have heard his blasphemy. What is your judgement? They all gave judgement against him that he deserved to die. <sup>65</sup>Then some began to spit at him and to cover his face and strike him and say to him, Prophesy. And the servants hit him with their hands.

<sup>66</sup>Now while Peter was down in the courtyard, one of the maid-servants of the chief priest came up, <sup>67</sup>and when she saw Peter warming himself, she looked at him and said, You too were with the Nazarene, with Jesus. <sup>68</sup>But he disowned him; he said, I do not understand, I do not know what you mean. Then he went out into the outer courtyard; and the cock crew. <sup>69</sup>But

the maid-servant saw him and began again to tell those that were standing by, This fellow is one of them. But again he disowned him. <sup>70</sup>After a little time those who were standing by said to Peter, You are certainly one of them; for you are a Galilean. <sup>71</sup>But he burst out cursing and swearing, I do not know the man you are talking about. <sup>72</sup>And the cock crew at once, the second time. <sup>73</sup>Then Peter remembered what Jesus had said, Before the cock crows twice, you will three times disown me. And he \*covered his face and wept.

**15** As soon as morning came, the chief priests with the elders and the scribes and the whole council held a discussion, and then bound Jesus, and took him off and handed him over to Pilate. <sup>2</sup>So Pilate asked him, Are you the King of the Jews? Jesus answered him, \*As you say. <sup>3</sup>Then the chief priests brought many charges against him. <sup>4</sup>And Pilate again asked him, Have you nothing to say in answer? See how many charges they bring against you. <sup>5</sup>But Jesus made no further answer; so that Pilate was astonished.

<sup>6</sup>Now at the time of the feast Pilate used to set free one prisoner for them, the one they asked for. <sup>7</sup>There was then in prison a man named Barabbas, one of a number of rioters, who in their riot had committed murder. <sup>8</sup>So the crowd came up and began to ask him to do what he was accustomed to do for them. <sup>9</sup>Pilate answered them, Do you wish me to set free the King of the Jews for you? <sup>10</sup>For he saw that the chief priests had handed him over out of envy. <sup>11</sup>But the chief priests stirred up the crowd to ask him to set free Barabbas for them instead. <sup>12</sup>Pilate answered again, Then what am I to do to the man you call the King of the Jews? <sup>13</sup>They shouted back, Crucify him. <sup>14</sup>Pilate said, What has he done wrong? But they shouted more loudly than before, Crucify him. <sup>15</sup>So Pilate, wishing to satisfy the

crowd, set Barabbas free for them, and handed Jesus over, when he had had him whipped, to be crucified.

<sup>16</sup> So the soldiers led him away inside the palace, that is the governor's headquarters, and called all the troops together. <sup>17</sup> And they put a red robe on him, and twisted a crown of thorns and put it on his head and saluted him, <sup>18</sup> Long live the King of the Jews. <sup>19</sup> And they struck him on the head with a rod, and spat at him, and knelt to him and bowed down before him. <sup>20</sup> When they had finished making sport of him, they took off the red robe, and put his own clothes on him, and led him out to crucify him.

<sup>21</sup> Then they forced Simon of Cyrene (the father of Alexander and Rufus) to carry his cross; he was passing by on his way in from the country. <sup>22</sup> And they brought him to the place called Golgotha (which means Dead Man's Head); <sup>23</sup> and they offered him wine mixed with myrrh; but he would not take it.

<sup>24</sup> And they crucified him; and they divided his clothes between them, drawing lots for them, what each one of them should take. <sup>25</sup> It was nine o'clock, when they crucified him. <sup>26</sup> And a notice of the charge against him was written up above him, The King of the Jews. <sup>27</sup> And with him they crucified two robbers, one to the right of him, and the other to the left.

<sup>28</sup> And the passers-by shouted abuse at him, shaking their heads and saying, Ha! You that were going to destroy the temple and build it again in three days, <sup>29</sup> come down from the cross and save yourself. <sup>30</sup> So, too, the chief priests with the scribes made sport of him with one another; they said, He saved others, but he cannot save himself. <sup>31</sup> Let Christ the King of Israel come down now from the cross, that we may see it and believe. And the men that were crucified with him abused him.

<sup>32</sup> When noon came, there was darkness over the whole land until three o'clock; <sup>33</sup> at three o'clock Jesus cried aloud, Eloi,

Eloi, lama sabachthani? which means, My God, my God, why hast thou left me alone? <sup>35</sup>Then some of those that were standing by, hearing it, said, Listen! he is calling Elijah. <sup>36</sup>And one of them ran and filled a sponge with \*cheap wine, and put it on a rod, and gave it to him to drink, saying, Let us see if Elijah will come to take him down. <sup>37</sup>But Jesus cried with a loud voice, and breathed his last breath.

<sup>38</sup>Then the curtain of the temple was torn in two from the top to the bottom.

<sup>39</sup>Now when the sergeant who stood facing him saw how he died, he said, Truly this man was a son of God.

<sup>40</sup>There were some women there also, watching from a long way off, among them Mary Magdalene, and Mary the mother of James the younger, and of Joseph, and Salome, <sup>41</sup>who when he was in Galilee followed him and waited on him, and many other women who had come up with him to Jerusalem.

<sup>42</sup>When night fell, since it was the \*day of preparation, that is, the day before the \*sabbath, <sup>43</sup>Joseph of Arimathea, a member of the council, a man in an honourable position, who was himself looking forward to the coming of the kingdom of God, went boldly to Pilate, and asked for the body of Jesus; <sup>44</sup>Pilate was astonished that he was already dead; he called the sergeant and asked if he was dead already; <sup>45</sup>and when he learnt from the sergeant that he was, he made a gift of the body to Joseph. <sup>46</sup>Then Joseph bought linen, and took him down, and wrapped him in the linen, and laid him in a grave cut out of the rock, and rolled a stone in front of the door of the grave. <sup>47</sup>And Mary Magdalene and Mary the mother of Joseph saw where he was laid.

**16** <sup>1</sup>When the sabbath was over, Mary Magdalene and Mary, the mother of James, and Salome bought spices, that they might go and prepare his body. <sup>2</sup>Then very early on the



\*first day of the week they went to the grave, when the sun had risen. <sup>3</sup>And they said to one another, Who will roll away the stone for us from the door of the grave? <sup>4</sup>Then, looking up, they saw that the stone had been rolled away; for it was very large. <sup>5</sup>When they entered the grave, they saw a young man sitting at the right-hand side, wearing a white robe, and they were greatly astonished. <sup>6</sup>But he said to them, Do not be astonished; you are looking for Jesus of Nazareth who was crucified; he has risen; he is not here. <sup>7</sup>See, the place where they laid him. But go, tell his disciples and Peter, that he is going before you to Galilee; and you shall see him there, as he told you. <sup>8</sup>But they left the grave and ran away, for they were seized with trembling and beside themselves; and they said nothing to anyone, for they were afraid.

[<sup>9</sup>Now when he had risen early on the first day of the week he appeared first to Mary Magdalene, from whom he had driven out seven evil spirits. <sup>10</sup>She went and told those that had been with him, as they mourned and wept. <sup>11</sup>But when they were told that he was alive and had been seen by her, they did not believe her.

<sup>12</sup>After this he appeared in another form to two of them as they were walking, on their way into the country; <sup>13</sup>and they went and told the rest; but they did not believe them either.

<sup>14</sup>Afterwards he appeared to the Eleven as they were at table; and he blamed them for their unbelief and hardness of heart, because they did not believe those that had seen him after he had risen. <sup>15</sup>And he said to them, Go into the whole world and proclaim the good news to every creature; <sup>16</sup>he that believes and is baptized shall be saved; and he that does not believe shall be condemned. <sup>17</sup>These signs shall follow those that believe: in my name they shall drive out evil spirits; they shall speak in new



tongues; <sup>18</sup>they shall take up snakes, and if they drink poison, it shall not hurt them; they shall lay their hands on the sick and they shall be healed.

<sup>19</sup>So the Lord Jesus, after he had spoken to them, was taken up into heaven, and took his seat at the right hand of God; <sup>20</sup>and they went out and preached everywhere, while the Lord worked with them and made good their word by the signs which followed them. Amen.]

# SAINT LUKE

**1** Many writers have already attempted to draw up a connected account of the events which have taken place among us, <sup>2</sup>as these have been handed down to us by men who were from the earliest days eye-witnesses in the service of the story; <sup>3</sup>therefore, having examined them all carefully from the beginning, I have decided, Theophilus, myself to write a continuous account to your Excellency, <sup>4</sup>in order that you may have trustworthy information about the things that you have been taught.

<sup>5</sup>In the days of Herod, king of Judea, there was a priest named Zachariah, of the division of Abijah; he had a wife who was one of the daughters of Aaron, and her name was Elizabeth. <sup>6</sup>They were both good in God's sight, living in obedience to all the commandments and rules of the Lord without fault. <sup>7</sup>But they had no child, because Elizabeth was barren, and they were both far on in years.

<sup>8</sup>Now while he was serving as priest before God, his division being on duty, <sup>9</sup>according to the priest's custom, his turn came to enter the holy place of the Lord and burn incense. <sup>10</sup>And all the people were praying outside at the time of incense. <sup>11</sup>And an angel of the Lord appeared to him, standing at the right side of the altar of incense. <sup>12</sup>And Zachariah was troubled when he saw him, and fear fell upon him. <sup>13</sup>But the angel said to him,

Do not be afraid Zachariah;

For your prayer has been heard,

And your wife Elizabeth shall bear you a son,

And you shall give him the name John.

<sup>14</sup>You shall have joy and gladness,

And many shall rejoice at his birth.

<sup>15</sup>For he shall be great in the sight of the Lord;

He shall drink neither wine nor strong drink;

He shall be filled with the Holy Spirit even from his birth.

<sup>16</sup>He shall turn many of the children of Israel to the Lord their God.

<sup>17</sup>He shall go before him in the spirit and power of Elijah,  
To turn the hearts of fathers to their children,  
And the disobedient to the wisdom of the good,  
To make ready for the Lord a people well prepared.

<sup>18</sup>Then Zachariah said to the angel, How shall I know this?  
For I am an old man, and my wife is far on in years. <sup>19</sup>But the angel answered him,

I am Gabriel, who stand in the presence of God;

I have been sent to speak to you and to bring you this good news.

<sup>20</sup>Behold! you will be silent and unable to speak,  
Until the day when these things are done,  
Because you did not believe my words,  
Which yet shall come true in their due time.

<sup>21</sup>Now the people were waiting for Zachariah; and they were astonished that he stayed so long in the holy place. <sup>22</sup>And when he came out, he could not speak to them, and they saw that he had had a vision in the holy place, but he made signs to them and remained dumb. <sup>23</sup>And when the days of his service were ended, he went back to his home.

<sup>24</sup>After those days Elizabeth his wife conceived, and hid herself for five months, for she said,

<sup>25</sup>The Lord has done this for me  
In the days when he looked upon me,  
To take away my shame among men.

<sup>26</sup>Now in the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, <sup>27</sup>to a maiden promised in marriage to a man named Joseph, of the house of David; and

the maiden's name was Mary. <sup>28</sup>The angel went in and said to her, Greeting, woman \*honoured by God; the Lord is with you. <sup>29</sup>But she was troubled at his words, and wondered what this greeting might mean. <sup>30</sup>And the angel said to her, Do not be afraid, Mary; for you have found favour with God.

<sup>31</sup>Behold, you shall conceive and bear a son,

And you shall give him the name Jesus.

<sup>32</sup>He shall be great; he shall be called Son of the Most High;  
And the Lord God shall give him the throne of his father  
David,

<sup>33</sup>And he shall reign over the house of Jacob for ever,  
And of his kingdom there shall be no end.

<sup>34</sup>And Mary said to the angel, How can this be, for I have no husband? <sup>35</sup>And the angel answered her,

The Holy Spirit shall come upon you,

And the power of the Most High shall cover you;

Therefore the child shall be called holy, the Son of God.

<sup>36</sup>And behold, Elizabeth your cousin,

She too has conceived a son in her old age,

And this is the sixth month with her who was called barren;

<sup>37</sup>For with God nothing shall be impossible.

<sup>38</sup>And Mary said, I am the slave-girl of the Lord; may it be to me as you have said. And the angel went away from her.

<sup>39</sup>In those days Mary set out and went quickly to the hill-country, to a town in Judea, <sup>40</sup>and entered the house of Zachariah, and greeted Elizabeth. <sup>41</sup>And when Elizabeth heard Mary's greeting, the child leapt in her womb, and Elizabeth was filled with the Holy Spirit, <sup>42</sup>and cried out and said,

Blessed are you among women,

And blessed is the fruit of your womb!

<sup>43</sup>But how can this be,

That the mother of my Lord should come to me?

<sup>44</sup>For, behold, when the sound of your greeting came to my ears,

The child leapt in my womb for joy.

<sup>45</sup>And blessed is she that believed,

For the Lord's words to her shall come true.

<sup>46</sup>And Mary said,

My soul gives praise to the Lord,

<sup>47</sup>And my spirit rejoices in God my Saviour;

<sup>48</sup>For he has looked with pity on his slave-girl in her humble place.

For, behold, from this day the people of all times shall call me happy.

<sup>49</sup>For he that is mighty has done great things for me,

And his name is holy;

<sup>50</sup>Age after age his mercy is shown

For those that fear him;

<sup>51</sup>With his arm he has done a deed of power,

He has scattered the proud in the thoughts of their hearts,

<sup>52</sup>He has put down princes from their thrones,

And the poor he has lifted up on high.

<sup>53</sup>He has filled the hungry with good things,

And the rich he has sent empty away.

<sup>54</sup>He has given his help to Israel his servant,

Remembering his mercy,

<sup>55</sup>(As he promised our fathers of old,)

To Abraham and his children's children for ever.

<sup>56</sup>And Mary stayed with her for three months, and then returned to her home.

<sup>57</sup>Then the time came for Elizabeth to give birth to her child, and she bore a son; <sup>58</sup>and it came to the ears of her neighbours and her family that the Lord had shown great goodness to her, and they rejoiced with her.



<sup>59</sup>On the eighth day they came to circumcise the child; and they were about to give him the name of his father Zachariah. <sup>60</sup>But his mother said, No; he shall be called John. <sup>61</sup>They said to her, There is none of your family called by that name. <sup>62</sup>And they made signs to the child's father, to say what he wished him to be called. <sup>63</sup>He asked for a writing-board, and wrote, His name is John. And they were all astonished. <sup>64</sup>And at once his mouth was opened and his tongue loosed, and he began to speak, praising God. <sup>65</sup>And awe came on all their neighbours; and through all the hill-country of Judea all these things were talked about. <sup>66</sup>And all that heard about it kept it in their hearts; for they said, What will this child become? For the hand of the Lord was with him.

<sup>67</sup>Then Zachariah his father was filled with the Holy Spirit, and prophesied:

<sup>68</sup>Blessed be the Lord, the God of Israel,

For he has visited and delivered his people;

<sup>69</sup>He has lifted up a horn of salvation for us

In the house of his servant David,

<sup>70</sup>As he spoke long ago by the mouth of his holy prophets,

<sup>71</sup>Salvation from our enemies and from the hand of all that hate us,

<sup>72</sup>To show mercy towards our fathers,

And to remember his holy bond,

<sup>73</sup>The oath which he swore to Abraham our father,

<sup>74</sup>That we should be delivered from the hand of our enemies,

<sup>75</sup>And serve him in holiness and goodness without fear,

In his presence all the days of our life.

<sup>76</sup>And you, child, shall be called a prophet of the Most High,

For you shall go before the Lord to make ready his ways,

<sup>77</sup>To give knowledge of salvation to his people,

In the forgiveness of their sins,

<sup>78</sup>Through the tender mercy of our God,  
When the dawn shall come upon us from on high,  
<sup>79</sup>To give light to them that sit in darkness and the shadow of  
death,  
And to guide our feet into the way of peace.  
<sup>80</sup>And the child grew and became strong in \*the Spirit; and  
he lived in the wilds until the day when he appeared before  
Israel.

**2** In those days an order came from Caesar Augustus that the  
whole world should register. <sup>2</sup>This was the first registration,  
when Quirinius was governor of Syria. <sup>3</sup>So everyone went to  
his own town to register. <sup>4</sup>And Joseph went up from the town  
of Nazareth in Galilee to register in David's town called Beth-  
lehem in Judea, because he belonged to the house and family  
of David; <sup>5</sup>and Mary, too, who was promised to him in marriage,  
and was now with child. <sup>6</sup>And while they were there, the time  
came for her child to be born; <sup>7</sup>and she brought forth her first-  
born son, and wrapped him up carefully, and because there was  
no room for them in the inn, she laid him in a cattle-stall.

<sup>8</sup>Now there were some shepherds in these parts, who were  
spending the night in the open guarding their flock. <sup>9</sup>And an  
angel of the Lord stood by them, and the glory of the Lord  
shone round them, and they were very much afraid. <sup>10</sup>But the  
angel said to them,

Do not be afraid, <sup>11</sup>for I bring you good news,  
News of a great joy that is to come to all the people;  
For this day in David's town a Saviour has been born, who is  
Christ and Lord.

<sup>12</sup>This is the sign to you:

You will find the little child wrapped carefully and lying in  
a cattle-stall.

<sup>13</sup>And suddenly there appeared with the angel a great company of the army of heaven, praising God and saying,

<sup>14</sup>Glory to God in high heaven,

And on earth \*peace among men with whom he is well pleased.

<sup>15</sup>Now when the angels had gone away again into heaven, the shepherds said to one another, Come, let us go to Bethlehem, and see this thing that the Lord has told us of. <sup>16</sup>And they went quickly, and found Mary and Joseph, and the little child lying in the cattle-stall. <sup>17</sup>When they saw them, they told them what had been said to them about the child. <sup>18</sup>And all that heard it were astonished at what the shepherds said. <sup>19</sup>But Mary kept all these things carefully in her heart, turning them over and over. <sup>20</sup>Then the shepherds returned, giving glory and praise to God for all that they had heard and seen, as they had been told.

<sup>21</sup>After eight days, when the time came to circumcise him, he was given the name Jesus, the name given by the angel before he was conceived.

<sup>22</sup>When the time came for them to be purified according to the laws of Moses, they took him up to Jerusalem, to present him to the Lord <sup>23</sup>(as it is written in the law of the Lord,

Every first-born male shall be called holy to the Lord), <sup>24</sup>and also to offer the sacrifice commanded in the law of the Lord,

A pair of doves or two young pigeons.

<sup>25</sup>Now there was in Jerusalem a man named Simeon, a good, God-fearing man, who was waiting for the comforting of Israel; and the Holy Spirit was upon him. <sup>26</sup>And the Holy Spirit had declared to him that he should not see death, until he had seen the Lord's Christ. <sup>27</sup>Simeon came in the Spirit into the temple, and when his parents brought in the child Jesus to do for him

what law and custom demanded, <sup>28</sup>then Simeon took him in his arms, and blessed God, and said,

<sup>29</sup>Now, Lord, thou wilt let thy slave go free

In peace according to thy word;

<sup>30</sup>For my eyes have seen thy salvation

<sup>31</sup>Which thou hast prepared before the face of all the nations,

<sup>32</sup>A light to shine on the heathen,

A glory to thy people Israel.

<sup>33</sup>His father and his mother were astonished at the things said about him, <sup>34</sup>but Simeon blessed them, and said to Mary, his mother,

This child is appointed for the falling and the rising of many in Israel,

And for a sign that shall be spoken against;

<sup>35</sup>(And a sword shall pass through your heart also),

That the thoughts of many hearts may be revealed.

<sup>36</sup>There was also a prophetess, Anna the daughter of Phanuel, of the tribe of Asher; she was now very old; she had lived seven years with her husband after her marriage, <sup>37</sup>and was now a widow eighty-four years old. She never left the temple; she served God night and day with fasting and prayers. <sup>38</sup>And coming up just at that time, she gave thanks to God, and spoke about the child to all that were waiting for the deliverance of Jerusalem.

<sup>39</sup>And when they had done all that the law of the Lord commanded, they went back to Galilee, to their own town, Nazareth.

<sup>40</sup>And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.

<sup>41</sup>Now every year his parents used to go to Jerusalem for the feast of the passover. <sup>42</sup>And when he was twelve years old, they went up, as the custom was, to the feast. <sup>43</sup>When the days of the feast were over, and they were coming back, the boy Jesus

stayed behind in Jerusalem. This his parents did not know; <sup>44</sup>they supposed that he was somewhere among the travellers, and went a day's journey, and then began to look for him among their family and friends. <sup>45</sup>But when they could not find him, they went back to Jerusalem, looking for him. <sup>46</sup>After three days they found him in the temple, sitting among the teachers of the law, both listening to them, and asking them questions; <sup>47</sup>and all that heard him were astonished at his understanding and his answers. <sup>48</sup>When they saw him, they were struck with wonder, and his mother said to him, Son, why have you done this to us? Why! your father and I have been looking for you in great anxiety. <sup>49</sup>But he said to them, Why did you look for me? Did you not know that I must be in my Father's house? <sup>50</sup>But they did not understand what he said. <sup>51</sup>Then he went down with them and came to Nazareth, and was obedient to them. But his mother kept all these things carefully in her heart.

<sup>52</sup>So Jesus grew in wisdom and in \*years and in favour with God and man.

**3** Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was the ruling prince of Galilee, and Philip, his brother, was the ruling prince of Iturea and Trachonitis, and Lysanias was the ruling prince of Abilene, <sup>2</sup>and Annas and Caiaphas were high priests, the word of God came to John the son of Zachariah in the wilds. <sup>3</sup>And he went through all the country near the Jordan, proclaiming repentance and baptism for forgiveness of sins, <sup>4</sup>as it is written in the book of the words of the prophet Isaiah,

The voice of a man crying aloud in the wilds,

Make ready the way of the Lord,

Make his paths straight.

<sup>5</sup>Every valley shall be filled up,



And every mountain and hill laid low;  
The winding ways shall be made straight,  
And the rough roads smooth,

<sup>6</sup>And all mankind shall see the salvation of God.

<sup>7</sup>To the crowds that came out to be baptized by him John said, You sons of snakes, who has warned you to fly from the wrath that is coming? <sup>8</sup>Bear fruit, then, to match your repentance. Do not start saying to yourselves, We have Abraham as our father. For I tell you, God can raise up children for Abraham out of these stones. <sup>9</sup>The axe is swung already at the root of the trees. Every tree that bears no good fruit is to be cut down and thrown into the fire.

<sup>10</sup>The crowds asked him, What are we to do, then? <sup>11</sup>He answered them, Let the man that has two shirts share with the man that has none. And the man that has food, let him do the same.

<sup>12</sup>Tax-collectors also came to be baptized; they said to him, Master, what are we to do? <sup>13</sup>He said to them, Collect no more than the law allows. <sup>14</sup>Soldiers also asked him, What are we to do? To them he said, Rob no man; accuse no man falsely; be content with your pay.

<sup>15</sup>The people were waiting eagerly; they were all wondering about John, whether he might not be the Christ; <sup>16</sup>but John answered them all;

I baptize you with water;  
But one that is stronger than I is coming,  
Whose sandal-straps I am not fit to untie,  
He shall baptize you with the Holy Spirit and fire.

<sup>17</sup>His \*winnowing-shovel is in his hand,

To clean his harvest floor,  
And gather the corn into his barn,  
But he shall burn the waste with fire that cannot be put out.

<sup>18</sup> So John, urging them on with these and many other words, declared the good news to the nation. <sup>19</sup> But Herod the prince, being rebuked by him because of Herodias his brother's wife and all the wicked things he had done, <sup>20</sup> added this to all the rest: he shut up John in prison.

<sup>21</sup> Now when all the people were baptized, and when Jesus had been baptized and was praying, the heavens opened, <sup>22</sup> and the Holy Spirit came down upon him in bodily form like a dove; and a voice came from heaven

Thou art my Son, \*my beloved,

With thee I am well pleased.

<sup>23</sup> When he began his work, Jesus himself was about thirty years old, the son, as it was supposed, of Joseph

the son of Heli,

the son of Shealtiel,

<sup>24</sup> the son of Matthat,

the son of Neri,

the son of Levi,

<sup>28</sup> the son of Melchi,

the son of Melchi,

the son of Addi,

the son of Jannai,

the son of Cosam,

the son of Joseph,

the son of Elmadam,

<sup>25</sup> the son of Mattathias,

the son of Er,

the son of Amos,

<sup>29</sup> the son of Joshua,

the son of Nahum,

the son of Eliezer,

the son of Esli,

the son of Jorim,

the son of Naggai,

the son of Matthat,

<sup>26</sup> the son of Maath,

the son of Levi,

the son of Mattathias,

<sup>30</sup> the son of Simeon,

the son of Semein,

the son of Judas,

the son of Josech,

the son of Joseph,

the son of Joda,

the son of Jonam,

<sup>27</sup> the son of Joanan,

the son of Eliakim,

the son of Rhesa,

<sup>31</sup> the son of Melea,

the son of Zerubbabel,

the son of Menna,

the son of Mattatha,	the son of Reu,
the son of Nathan,	the son of Peleg,
the son of David,	the son of Eber,
<sup>32</sup> the son of Jesse,	the son of Shalah,
the son of Obed,	<sup>36</sup> the son of Cainan,
the son of Boaz,	the son of Arphaxad,
the son of Salmon,	the son of Shem,
the son of Nahshon,	the son of Noah,
<sup>33</sup> the son of Amminadab,	the son of Lamech,
the son of Arni,	<sup>37</sup> the son of Methuselah,
the son of Hezron,	the son of Enoch,
the son of Perez,	the son of Jared,
the son of Judah,	the son of Mahalaleel,
<sup>34</sup> the son of Jacob,	the son of Cainan,
the son of Isaac,	<sup>38</sup> the son of Enos,
the son of Abraham,	the son of Seth,
the son of Terah,	the son of Adam,
the son of Nahor,	the son of God.
<sup>35</sup> the son of Serug,	

**4** Jesus returned from the Jordan full of the Holy Spirit, <sup>2</sup>and by the Spirit was led in the wilds, tempted by the devil for forty days. In those days he ate nothing, and when they had gone by, he was hungry. <sup>3</sup>Then the devil said to him, If you are the Son of God, tell this stone to become bread. <sup>4</sup>Jesus answered him, It is written, Man shall not live by bread only. <sup>5</sup>Then the devil took him up, and showed him all the kingdoms of the world in a moment of time, <sup>6</sup>and said to him, I will give you all this power and their glory; for it has been put in my charge and I give it to anyone I please. <sup>7</sup>If you, then, bow down before me, it shall all be yours. <sup>8</sup>Jesus answered him, It is written, Thou shalt bow down before the Lord thy God, and serve him only.

<sup>9</sup>Then he took him to Jerusalem, and set him on the highest point of the temple, and said to him, If you are the Son of God throw yourself down from here; <sup>10</sup>for it is written,

He shall put his angels in charge of thee to guard thee;

<sup>11</sup>And they shall carry thee in their hands,

Lest at any time thou strike thy foot against a stone.

<sup>12</sup>Jesus answered him, It is written, Thou shalt not put the Lord thy God to the test.

<sup>13</sup>Then the devil, having tried every kind of temptation, left him for a time.

<sup>14</sup>Then Jesus returned in the power of the Spirit to Galilee, and stories about him spread over all the countryside. <sup>15</sup>And he taught in their meeting-houses, and won the praise of all.

<sup>16</sup>Then he came to Nazareth where he had been brought up, and on the sabbath day he went, as his custom was, to the meeting-house; and he stood up to read the scriptures; <sup>17</sup>and the book of the prophet Isaiah was handed to him. <sup>18</sup>He opened the book and found the place where it was written,

The Spirit of the Lord is upon me,

Because he hath appointed me to bring good news to the poor;

He hath sent me to proclaim deliverance to the prisoners,

And return of sight to the blind,

To set at liberty those that are oppressed,

<sup>19</sup>To proclaim the year of the Lord's favour.

<sup>20</sup>Then he rolled up the book and handed it back to the attendant and sat down, and the eyes of all in the meeting-house were fixed on him. <sup>21</sup>Then he began to say to them, Today has this scripture come true in your hearing. <sup>22</sup>And they all praised him; and they were astonished at the gracious words that fell from his lips. And they said, Is not this Joseph's son?

<sup>23</sup>Then he said, No doubt you will repeat this proverb to me:

Doctor, cure yourself; do here in your own home-town all the things we have heard that you did in Capernaum. <sup>24</sup>And he said, Truly I tell you, no prophet finds favour in his own home-town. <sup>25</sup>In truth I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, and there was a great famine over the whole land; <sup>26</sup>yet to none of these was Elijah sent, but only to a widow woman at Zarephath in Sidon. <sup>27</sup>And there were many lepers in Israel in the days of Elisha the prophet, but none of them was made well, but only Naaman the Syrian.

<sup>28</sup>When they heard this, all in the meeting-house were filled with anger; <sup>29</sup>they sprang up and drove him out of the town and took him to the edge of the cliff on which their town was built, to throw him over; <sup>30</sup>but he passed through them and went on his way.

<sup>31</sup>Then he went down to Capernaum, a town in Galilee, and taught them on the sabbath; <sup>32</sup>and they were astonished at his teaching, for he spoke with authority.

<sup>33</sup>Now there was in the meeting-house a man possessed by an evil spirit; and he shouted loudly, <sup>34</sup>Ha! Jesus of Nazareth, what business have you with us? Have you come to destroy us? I know who you are—the Holy One of God. <sup>35</sup>But Jesus spoke sternly to him, Silence; come out of him. Then the evil spirit threw the man down in the middle of them and came out of him, doing him no harm. <sup>36</sup>The people were all struck with astonishment, and said to one another, What sort of speech is this? With authority and power he gives orders to evil spirits and they come out. <sup>37</sup>And news of him spread to every place in the country round.

<sup>38</sup>When he left the meeting-house, he went to Simon's house; now Simon's mother-in-law was suffering from a high fever, and they asked his help for her; <sup>39</sup>then he stood over her and



spoke sternly to the fever, and it left her; and she got up at once and began to wait on them.

<sup>40</sup>When the sun set, all who had friends suffering from any sort of disease, brought them to him, and he laid hands on every one of them and healed them. <sup>41</sup>Evil spirits, too, came out of many, shouting, You are the Son of God. But he sternly forbade them to speak, because they knew he was the Christ.

<sup>42</sup>When day came he went out and made his way to a lonely place; but the crowds went to look for him, and found him, and tried to prevent him from leaving them. <sup>43</sup>He said to them, I must spread the good news of the kingdom of God in the other towns as well; for that is what I have been sent to do.

<sup>44</sup>So he went preaching in the meeting-houses of \*Galilee.

**5** Now while the crowd pressed upon him, listening to the word of God, Jesus himself, as he stood by the lake of \*Galilee, <sup>2</sup>saw two boats by the shore of the lake; the fishermen had left them and were washing their nets; <sup>3</sup>so he went aboard one of the boats, which was Simon's, and asked him to push out a little from the land; and he sat down and taught the crowds. <sup>4</sup>When he ceased speaking, he said to Simon, Push out into deep water, and let down your nets for a catch. <sup>5</sup>Simon answered, Master, we worked all night and got nothing; but yet I will let down the nets, as you say. <sup>6</sup>When they did so, they caught a great number of fish, and their nets began to break. <sup>7</sup>Then they made signs to their companions in the other boat to come and help them; they came and filled both the boats so full that they began to sink. <sup>8</sup>But when Simon Peter saw it, he fell down at Jesus' feet and said, Leave me, Lord, for I am a sinful man. <sup>9</sup>For he was struck with astonishment, he and all that were with him, at the catch of fish that they had made; <sup>10</sup>and so were James and John, the sons of Zebedee, who were partners with Simon.

But Jesus said to Simon, Do not be afraid, from now you shall catch men. <sup>11</sup>And when they had brought the boats to land, they left everything and followed him.

<sup>12</sup>Now when he was in one of the towns, there was a man there, covered with leprosy; when he saw Jesus, he fell on his face and begged him for help: Lord, if you are willing, you can heal me, he said. <sup>13</sup>Then Jesus put out his hand, and touched him, and said, I am willing; be healed. And at once the leprosy left him; <sup>14</sup>and Jesus told him to tell no one; but (he said), Go and show yourself to the priest, and make the offering for your cure, that Moses commanded, as public proof. <sup>15</sup>But news of him spread more and more; great crowds gathered, to listen to him, and to be healed of their diseases; <sup>16</sup>but Jesus from time to time went away by himself to a lonely place to pray.

<sup>17</sup>One day while Jesus was teaching, Pharisees and teachers of the law were sitting near him; they had come from every village in Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal the sick. <sup>18</sup>And suddenly some men appeared, carrying on a bed a man who was paralysed; and they were trying to bring him in and put him in front of Jesus. <sup>19</sup>But finding no way of bringing him in because of the crowd, they went up on to the house-top and let him down through the tiles, him and his bed, into the middle of the crowd in front of Jesus. <sup>20</sup>Then, seeing their faith, Jesus said, Poor man, your sins are forgiven you. <sup>21</sup>Then the scribes and Pharisees asked themselves, Who is this blasphemer? Who can forgive sins except God alone? <sup>22</sup>But Jesus, knowing what they were asking, answered them, What are you asking yourselves? <sup>23</sup>Which is easier? To say, Your sins are forgiven you? Or to say, Stand up and walk? <sup>24</sup>But that you may know that the Son of man has authority on earth to forgive sins (he said to the paralysed man), I say to you, Stand up, take your bed and make your way home.

<sup>25</sup>And at once he stood up before them all, and took up what he had been lying on, and went away home, giving praise to God.

<sup>26</sup>Then astonishment seized them all, and they gave praise to God and were filled with awe, and said, We have seen wonderful things today.

<sup>27</sup>After this he went out; and he saw a tax-collector, called Levi, sitting at the tax office, and said to him, Follow me. <sup>28</sup>He got up, and left everything, and followed him. <sup>29</sup>And Levi made a great feast for him in his house, and a great crowd of tax-collectors and others were at table along with him. <sup>30</sup>Then the Pharisees and scribes grumbled at his disciples: Why do you eat and drink with tax-collectors and \*sinners? <sup>31</sup>Jesus answered them, The strong have no need of a doctor, but only the sick; <sup>32</sup>I have not come to call the good, but \*sinners, to repentance.

<sup>33</sup>They said to him, John's disciples fast often and pray often, and so do the Pharisees' disciples; but yours eat and drink. <sup>34</sup>Jesus said to them, Can you make wedding-guests fast, while the bridegroom is with them? <sup>35</sup>The time will come when the bridegroom shall be taken away from them; then at that time they shall fast.

<sup>36</sup>He spoke this parable to them: No one tears a piece of cloth from a new cloak, and puts it on an old one; if he does, he will tear the new, and the new will not match the old.

<sup>37</sup>No one puts fresh wine into old skins. If he does, the fresh wine will burst the skins, the wine will be spilt, and the skins will be spoilt. <sup>38</sup>You must put fresh wine into new skins.

<sup>39</sup>And no one who has been drinking old wine wants fresh; he says, The old is good.

**6** One sabbath day, as he was making his way through corn-fields, his disciples picked heads of corn, and rubbed them in their hands and ate them. <sup>2</sup> Some of the Pharisees said, Why

are you doing what is not lawful on the sabbath day? <sup>3</sup>Jesus answered them, And have you never read what David did when he was hungry, he and those that were with him: <sup>4</sup>how he went into the house of God, and took the holy bread, and ate some, and gave some to his men, bread which it is lawful for no one but the priests to eat? <sup>5</sup>He said also to them, The Son of man is lord even of the sabbath.

<sup>6</sup>On another sabbath day he had gone to the meeting-house, and was teaching. Now there was a man there whose right hand was wasted. <sup>7</sup>And the scribes and the Pharisees were watching him, to see if he would heal on the sabbath day; so as to have a charge to bring against him. <sup>8</sup>But Jesus knew what they were thinking; and he said to the man with the wasted hand, Stand up and come forward; and he stood up and came forward. <sup>9</sup>Jesus said to them, I ask you a question, Is it lawful to do good on the sabbath day, or to do harm? to save life or to take life? <sup>10</sup>And looking round on them all he said to the man, Hold out your hand; he did so, and his hand was made well again. <sup>11</sup>But they were mad with anger, and discussed together what to do with Jesus.

<sup>12</sup>Now during these days he went out on to the hill-side to pray; and he continued all night in prayer to God. <sup>13</sup>When day came, he called his disciples to him, and chose twelve of them, whom he named apostles; <sup>14</sup>Simon whom he also named \*Peter, and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup>Matthew and Thomas, James the \*son of Alpheus, and Simon called the \*Zealot, <sup>16</sup>Judas the son of James, and Judas Iscariot who turned traitor.

<sup>17</sup>And he came down with them, and stood on a level piece of ground, and with him a large number of disciples, and a great crowd of people from the whole of Judea and from Jerusalem and from the coast by Tyre and Sidon, who came to listen to

him and to be healed of their diseases. <sup>18</sup>Those that were troubled by evil spirits were cured; <sup>19</sup>and the whole crowd tried to touch him because power went from him and healed them all.

<sup>20</sup>Then Jesus, lifting up his eyes towards his disciples, said,  
Happy are you poor, for yours is the kingdom of God;

<sup>21</sup>Happy are you that are hungry now, for you shall be filled;  
Happy are you that weep now, for you shall laugh;

<sup>22</sup>Happy are you when men shall hate you, and shut you out,  
And abuse you, and speak evil of you because of the Son of  
man.

<sup>23</sup>Rejoice on that day and jump for joy, for your wages will be  
good in heaven,

For their fathers did these same things to the prophets.

<sup>24</sup>But alas for you rich, for you have had your comfort.

<sup>25</sup>Alas for you that are full now, for you shall be hungry.

Alas for you that laugh now, for you shall mourn and weep.

<sup>26</sup>Alas for you when all men speak well of you,

For their fathers did these same things to the false prophets.

<sup>27</sup>But to you that hear me I say, Love your enemies; do good to  
those that hate you; <sup>28</sup>bless those that curse you; pray for those  
that insult you.

<sup>29</sup>If a man strikes you on the one cheek, offer him the other  
also. If a man takes your cloak from you, do not refuse him your  
shirt as well.

<sup>30</sup>Give to everyone that asks of you. And if a man takes away  
your goods, do not ask them back. <sup>31</sup>Do to others as you would  
have them do to you.

<sup>32</sup>If you love those that love you, what virtue is there in that?  
For even sinners love those that love them. <sup>33</sup>And if you do  
good to those that do good to you, what virtue is there in that?  
For even sinners do as much. <sup>34</sup>And if you lend to those from



whom you hope to get, what virtue is there in that? Even sinners lend to sinners to get as much back.

<sup>35</sup>But love your enemies and do them good, and lend to them, \*expecting no return. Then your wages shall be good; you shall be sons of the Most High; for he is kind even to the unthankful and the wicked. <sup>36</sup>Be merciful as your Father is merciful.

<sup>37</sup>Do not judge and you shall not be judged; do not condemn and you shall not be condemned; forgive and you shall be forgiven; <sup>38</sup>give, and it shall be given you; good measure, pressed down, shaken together and running over, they shall pour into your lap. For the measure you give will be the measure you get.

<sup>39</sup>He also told them a parable: Can a blind man lead a blind man? Will they not both fall into the ditch? <sup>40</sup>The disciple is not above his master; when he is fully trained he shall be like his master.

<sup>41</sup>Why do you look at the dust in your brother's eye, and not notice the log in your own? <sup>42</sup>Or how can you say to your brother, Brother, let me take the dust out of your eye, without seeing the log in your own? You double-dealer, first take the log out of your own eye, and then you will see clearly to take the dust out of your brother's eye.

<sup>43</sup>No good tree bears bad fruit, and again no bad tree bears good fruit; <sup>44</sup>every tree is known by its fruit. You do not gather figs from thorns, or pick grapes from blackberry-bushes.

<sup>45</sup>The good man, from the good treasured up in his heart, brings out good; and the wicked man evil from his evil. For the mouth speaks out of the heart's plenty.

<sup>46</sup>Why do you call me Lord, Lord, and do not do the things that I say?

<sup>47</sup>Every man that comes to me, and hears my words, and does them, I will tell you what he is like: <sup>48</sup>he is like a man who built a house, and dug deep down, and laid his foundation on the

rock; when a flood came, the river struck the house, but could not shake it, because it was well built. <sup>49</sup> But the man that hears my words, and does not do them, is like a man that built a house upon the earth with no foundations; the river struck it, and it fell at once, and the ruin of that house was great.

**7** When he had finished all his sayings in the hearing of the people, he entered Capernaum.

<sup>2</sup> Now there was a sergeant in the army who had a slave who was ill, and at the point of death; and the man was very fond of him. <sup>3</sup> So, hearing about Jesus, he sent some Jewish elders to him, asking him to come and save his slave's life. <sup>4</sup> When they came to Jesus, they pressed him earnestly: He deserves, they said, to have this done for him by you; <sup>5</sup> for he loves our people; he built us our meeting-house. <sup>6</sup> So Jesus went with them; but when he was not far from his house, the sergeant sent friends to him, to say, Do not trouble yourself, sir; I am not fit to have you under my roof; <sup>7</sup> so I did not think it right to come to you myself; just say the word and my boy will be healed. <sup>8</sup> For I am a man serving under orders myself, and I have soldiers under me: I say to one, Go, and he goes, and to another, Come, and he comes; and to my slave, Do this, and he does it. <sup>9</sup> When Jesus heard this, he was astonished at him, and turning to the crowd that followed him, he said, I tell you, faith like this I have never found, even \*in Israel. <sup>10</sup> And when the men that had been sent returned to the house, they found the slave well.

<sup>11</sup> Some time after this he made his way to a town called Naïn, and his disciples and a great crowd went with him. <sup>12</sup> As he came up to the gate of the town, a dead man was being carried out, the only son of his mother, and she a widow; and a great crowd from the town was with her; <sup>13</sup> and when he saw her, he had pity on her, and said to her, Do not weep; <sup>14</sup> then he went forward

and touched the stretcher and the bearers stood still. He said, Young man, I say to you, Get up. <sup>15</sup>And the dead man sat up, and began to speak; and Jesus gave him to his mother. <sup>16</sup>And awe came on them all, and they gave praise to God, and said, A great prophet has risen among us; and, God has come to the help of his people. <sup>17</sup>And this story about him spread through the whole of Judea and the country round.

<sup>18</sup>Now John had been told about all these things by his disciples. <sup>19</sup>So he called two of his disciples, and sent them to the Lord to say, Are you the coming one, or are we to wait for another? <sup>20</sup>When the men came to him they said, John the Baptist has sent us to you to say, Are you the coming one, or are we to wait for another? <sup>21</sup>Now at that very time Jesus healed many persons of their diseases and bodily troubles and evil spirits, and gave sight to many that were blind. <sup>22</sup>He answered them, Go and tell John the things you have seen and heard; the blind get their sight back, the lame walk, the lepers are healed, the deaf hear, the dead are raised, the poor have good news told to them. <sup>23</sup>Happy is the man that is not shocked at me.

<sup>24</sup>When John's messengers had gone away, Jesus began to speak to the crowds about him:

What did you go out into the wilds to see?

A reed shaken by the wind?

<sup>25</sup>No, but what did you go out to see?

A man dressed in soft clothing?

Why, those that wear splendid clothes and eat rich food live in kings' palaces.

<sup>26</sup>Well, but what did you go out to see? a prophet?

Yes, I tell you, and far more than a prophet,

<sup>27</sup>This is the man of whom it is written,

Behold! I send my messenger before thy face

To prepare thy way before thee.

<sup>28</sup>I tell you,

Among men born of women none is greater than John,

Yet he that is least in the kingdom of God is greater than he.

<sup>29</sup>(\*And all the people and the tax-collectors, when they heard him, accepted the judgement of God, being baptized with John's baptism; <sup>30</sup>but the Pharisees and the lawyers refused the good purpose of God for them; they were not baptized by him.\*)

<sup>31</sup>To what, then, shall I compare the men of this age? What are they like? <sup>32</sup>They are like children sitting in the marketplace and calling to one another,

We have played the pipe to you, but you have not danced,

We have mourned, but you have not wept.

<sup>33</sup>For John the Baptist has come eating no bread, and drinking no wine, and you say, He has an evil spirit. <sup>34</sup>The Son of man has come eating and drinking, and you say, Look! A greedy fellow and a drinker, a friend of tax-collectors and \*sinners.

<sup>35</sup>Yet wisdom is proved right by all her children.

<sup>36</sup>One of the Pharisees asked Jesus to dine with him; and he went to the Pharisee's house, and took his place at table. <sup>37</sup>Now there was a woman in the town who was a \*sinner; when she heard that he was at table in the Pharisee's house, she brought a jar of sweet oil, <sup>38</sup>and standing behind by his feet, weeping, she began to wet his feet with her tears; and she wiped them with the hair of her head, and kissed his feet, and put the sweet oil on them. <sup>39</sup>When the Pharisee who had asked him saw this, he said to himself, If this man were a prophet, he would know what sort of woman this is who is touching him; for she is a \*sinner.

<sup>40</sup>Jesus answered him, Simon, I have something to say to you. He said, Say it, Master. <sup>41</sup>Two men were in debt to a money-lender; one owed him \*fifty pounds, and the other five. <sup>42</sup>As they were unable to pay, he forgave them both. Which of them,

then, will love him most? <sup>43</sup> Simon said, The one, I suppose, to whom he forgave most. He said to him, You are right. <sup>44</sup> Then turning to the woman, he said to Simon, You see this woman?

I came to your house;

You gave me no water for my feet,

But she has wet my feet with her tears and wiped them with her hair;

<sup>45</sup> You gave me no kiss,

But she from the time I came in has kissed and kissed my feet.

<sup>46</sup> You gave me no oil for my head,

But she has put sweet oil on my feet.

<sup>47</sup> Therefore, I tell you, her sins are forgiven, her many sins, for she loved much; he that is forgiven little loves little. <sup>48</sup> And he said to her, Your sins are forgiven. <sup>49</sup> Then those at table with him began to say to themselves, Who is this that even forgives sins? <sup>50</sup> He said to the woman, Your faith has saved you; go in peace.

**S**ome time after this Jesus passed from town to town and village to village preaching and telling the good news of the kingdom of God, and the Twelve with him, <sup>2</sup> and a number of women who had been healed of evil spirits and diseases, Mary called Magdalene, from whom seven evil spirits had been driven out, <sup>3</sup> and Joanna the wife of Chuza, Herod's overseer, and Susanna, and many others, who used their wealth to serve him.

<sup>4</sup> Then, as a large crowd was gathering and people were coming to him from one town after another, he said to them in a parable: <sup>5</sup> A sower went out to sow his seed; and as he was sowing, some seed fell on the path and was trodden on, and the birds of the air ate it up. <sup>6</sup> Some fell on the rock, but when it sprang up it dried, because it had no water. <sup>7</sup> Some fell among thorns, and the thorns grew up with it, and choked it. <sup>8</sup> But other seed fell



on good ground, and grew, and produced a crop, a hundred times as much. And as he told them these things, he cried out, He that has ears to hear, let him hear.

<sup>9</sup>Then his disciples asked him what this parable might mean. <sup>10</sup>He said to them, You are permitted to understand the secrets of the kingdom of God; but for others they are in parables, so that they may see and not see, and hear and not understand. <sup>11</sup>The parable is this: the seed is the word of God; <sup>12</sup>those on the path are hearers; but then the devil comes, and takes the word away from their hearts, so that they may not believe and be saved. <sup>13</sup>Those on the rock are hearers, who when they hear receive the word with joy; yet they have no root; they believe for a while, but in time of testing they fall away. <sup>14</sup>The seed that fell among thorns, they are hearers who go on their way, and are choked with the cares and riches and pleasures of this life, and produce no good fruit. <sup>15</sup>But the seed in good ground, these are those hearers who keep the word in a true and honest heart and patiently produce fruit.

<sup>16</sup>No one lights a lamp and covers it with a basin or puts it under a bed; he puts it on a lamp-stand, so that those that come in can see the light.

<sup>17</sup>For there is nothing hidden that shall not be found; nothing kept secret that shall not be known and brought to light. <sup>18</sup>Therefore take care how you hear; for whoever has, shall be given more; whoever has not, shall lose even what he seems to have.

<sup>19</sup>And his mother and his brothers came to him, but could not get near him because of the crowd. <sup>20</sup>And word was brought to him, Your mother and your brothers are standing outside; they wish to see you. <sup>21</sup>He answered them, My mother and my brothers are those who hear the word of God and do it.

<sup>22</sup>One day Jesus and his disciples went aboard a boat; and he said to them, Let us go over to the other side of the lake; so

they put out. <sup>23</sup>And as they were sailing, he fell asleep. Then a sudden storm of wind came down on the lake, and they were beginning to fill, and were in great danger. <sup>24</sup>So they went to him and woke him: Master, master, they cried, we are lost. Then he woke up, and spoke sternly to the wind and the rough sea, and they fell, and it became calm. <sup>25</sup>And he said to them, Where is your faith? And they were filled with awe and wonder; and said to one another, Who, then, is this? For he gives orders even to the winds and the waves, and they obey him.

<sup>26</sup>So they sailed across to the country of the Gerasenes, which is opposite Galilee. <sup>27</sup>As he came ashore, he was met by a man from the town who was possessed by evil spirits; for a long time he had worn no clothes and had not lived in a house, but among the graves. <sup>28</sup>When he saw Jesus, he cried out, and fell down before him, and said loudly, What business have you with me, Jesus, Son of God most high; I beg you, do not torture me—<sup>29</sup>Jesus had ordered the unclean spirit to come out of the man (for often, when it had seized the man, and he had been bound hand and foot and kept under guard, he had broken his chains and been driven by the evil spirit into the wilds). <sup>30</sup>Jesus asked him, What is your name? He said, Troops; for many evil spirits had entered him. <sup>31</sup>Then they begged him not to order them to go into the bottomless pit. <sup>32</sup>Now there was a large herd of pigs feeding there on the hill-side; and the evil spirits begged him to let them go into the pigs; and Jesus gave them leave. <sup>33</sup>So the evil spirits came out of the man, and went into the pigs; and the herd rushed down the steep slope into the lake, and were drowned. <sup>34</sup>When the men that had been feeding them saw what had happened, they ran off, and spread the news in the town and in the country round. <sup>35</sup>And the people came out to see what had happened; and they came to Jesus, and found the man, out of whom the evil spirits had gone, sitting, clothed and in his right

mind, at the feet of Jesus; and they were filled with awe. <sup>36</sup>And those that had seen it told them how the madman had been made well; <sup>37</sup>and all the people living in the country near Gerasa begged him to leave them, they were so frightened. So Jesus went aboard the boat and left them. <sup>38</sup>The man out of whom the evil spirits had gone begged for leave to remain with him; but Jesus sent him away. <sup>39</sup>Go home, he said, and tell them of the great things that God has done for you. So he went and spread through the whole town the news of the great things that Jesus had done for him.

<sup>40</sup>When Jesus returned, the crowd welcomed him; for they had all been waiting for him. <sup>41</sup>Then there came up to him a man named Jairus, a leader in the meeting-house; he fell at Jesus' feet and begged him to come to his house, <sup>42</sup>because he had an only daughter, about twelve years old, who was dying. While he was on his way the crowds pressed hard on him.

<sup>43</sup>There was a woman there who had for twelve years been suffering from a flow of blood; she had spent all her living on doctors, and could be cured by none of them; <sup>44</sup>coming up behind him now she touched the \*border of his cloak, and at once her bleeding stopped. <sup>45</sup>Then Jesus said, Who was it touching me? When all denied it, Peter and the others said, Master, the crowds are all round you, pressing upon you. <sup>46</sup>But Jesus said, Someone touched me; for I know that power passed out of me. <sup>47</sup>Then the woman, seeing that she was discovered, came trembling, and fell down before him, and in the presence of all the people told why she had touched him, and how she had at once been healed. <sup>48</sup>And he said to her, Daughter, your faith has made you well; go in peace.

<sup>49</sup>And while he was still speaking, a man came from the leader's house and said, Your daughter is dead; do not trouble the Master any more. <sup>50</sup>But when Jesus heard it, he said to him,

Do not be afraid; only believe; and she shall be made well.

<sup>51</sup>And when he came to the house, he would not allow any of them to go in with him, except Peter and James and John and the father of the girl and her mother. <sup>52</sup>Now all the people were weeping for her and beating their breasts. <sup>53</sup>Jesus said, Do not weep; she is not dead; she is asleep. <sup>54</sup>But they laughed in his face, knowing she was dead. But Jesus took her by the hand and called to her, Get up, my child. <sup>55</sup>And her spirit came back to her, and she got up at once, and he told them to give her something to eat. <sup>56</sup>And her parents were beside themselves with astonishment; but he told them to tell no one what had been done.

**9** Then he called together the Twelve and gave them power and authority over every kind of evil spirit and to heal disease. <sup>2</sup>And he sent them out to proclaim the kingdom of God and to heal the sick. And he said to them, <sup>3</sup>Take nothing for your journey, neither staff nor bag nor food nor money, not even a second shirt. <sup>4</sup>Whatever house you enter, stay there and set out again from there. <sup>5</sup>If they will not receive you, shake off the dust of your feet, as you leave that town, as a warning to them. <sup>6</sup>So they went out and passed from village to village, proclaiming the good news and healing people everywhere.

<sup>7</sup>When Herod, the prince, heard all that was going on, he could not understand it, because it was being said by some, John has risen from the dead; <sup>8</sup>by others, Elijah has appeared; by others, One of the old prophets has risen. <sup>9</sup>Herod said, John I beheaded; who is this that I hear all these things about? And he wished very much to see him.

<sup>10</sup>Then the apostles returned and told Jesus all that they had done. And he took them away by themselves to a town called Bethsaida; <sup>11</sup>but when the crowds learnt of it they followed him,



and he welcomed them and spoke to them of the kingdom of God; and those that needed healing he cured. <sup>12</sup>As it drew on towards evening, the Twelve came up and said to him, Send the crowd away, that they may go and find shelter in the villages and farms round about, and get food; for we are in a lonely place here. <sup>13</sup>But he said to them, Give them something to eat yourselves. They said, We have no more than five loaves and two fish, unless we go and buy food for all these people. <sup>14</sup>(There were about five thousand men.) Jesus said to his disciples, Make them sit down in groups, about fifty to a group. <sup>15</sup>They did so; they made them all sit down. <sup>16</sup>Then he took the five loaves and the two fish, and looking up to heaven, he gave thanks, and broke them, and gave them to the disciples to set before the crowd. <sup>17</sup>And they all ate and were satisfied, and they took up what was left over, twelve baskets full of broken pieces.

<sup>18</sup>Once when Jesus was away from the crowd praying, the disciples were with him; and he asked them, Who do the crowds say that I am? <sup>19</sup>They answered, John the Baptist; others, Elijah; others say that one of the prophets has risen from the dead. <sup>20</sup>He said to them, But you, who do you say that I am? Peter answered, The Christ of God. <sup>21</sup>Then he strictly forbid them to tell anyone; <sup>22</sup>he said, The Son of man must suffer many things and be refused by the elders and chief priests and scribes, and put to death, and the third day raised up. <sup>23</sup>And to all of them he said, If any man wishes to come after me, let him disown himself, and take up his cross day by day, and follow me; <sup>24</sup>whoever wishes to save his life, will lose it, and whoever loses his life for my sake, will save it. <sup>25</sup>For what good will it be to a man to gain the whole world, and lose or give up his life. <sup>26</sup>Whoever is ashamed of me and my words, the Son of man will be ashamed of him, when he comes in his glory and in the glory of his Father and the holy angels. <sup>27</sup>Truly I tell you, there are



some standing here that shall not taste death, till they see the kingdom of God.

<sup>28</sup>About eight days after he had said this, he took Peter and James and John and went up the mountain-side to pray. <sup>29</sup>As he was praying the appearance of his face was changed, and his clothing became white and shining. <sup>30</sup>And suddenly there were two men there, talking with him, Moses and Elijah; <sup>31</sup>they appeared in a glory and spoke about the death that he was going to die at Jerusalem. <sup>32</sup>Peter and the others were heavy with sleep; but when they woke up, they saw his glory and the two men standing with him. <sup>33</sup>When these were leaving him, Peter said to Jesus, Master, it is a good thing that we are here; let us make three shelters, one for you, one for Moses, and one for Elijah,—not knowing what he said. <sup>34</sup>While he was speaking a cloud came and covered them, and they were afraid when they passed into the cloud. <sup>35</sup>Then a voice spoke out of the cloud, and said, This is my Son, \*my beloved; listen to him. <sup>36</sup>When the voice had spoken, Jesus was found alone. They kept silent and told no one at that time any of the things they had seen.

<sup>37</sup>Next day, when they came down from the mountain, a great crowd met him; <sup>38</sup>and out of the crowd a man shouted, Master, I beg you, help my son; he is my only child; <sup>39</sup>and a spirit seizes him, and he suddenly cries out and is thrown by it into a fit, and foams at the mouth, and when it goes away at last, he is broken. <sup>40</sup>I asked your disciples to drive it out, and they could not. <sup>41</sup>Jesus answered him, O faithless, crooked times, how long am I to be with you and to bear with you? Bring your son here. <sup>42</sup>But as he came, the evil spirit tore him and threw him into a fit. Then Jesus spoke sternly to the evil spirit, and healed the boy, and gave him back to his father. <sup>43</sup>And they were all struck with wonder at the great power of God.

While all the people were wondering at all the things that he was doing, Jesus said to his disciples, <sup>44</sup>Open your ears to these words, for the Son of man is going to be given up into the hands of men. <sup>45</sup>But they did not understand the matter; it was hidden from them, so that they should not see into it; and they were afraid to ask him about it.

<sup>46</sup>Then they began to argue which of them was the greatest. <sup>47</sup>Jesus knew the argument in their hearts, and took a little child, and made him stand by his side, <sup>48</sup>and said to them, Whoever receives this little child in my name receives me, and whoever receives me receives him that sent me; he that is least among you, that is the great one.

<sup>49</sup>John answered, Master, we saw a man driving out evil spirits in your name, and we tried to stop him, because he will not come with us. <sup>50</sup>Jesus said to them, Do not try to stop him; for whoever is not against you is for you.

<sup>51</sup>Now when the time was coming near for him to be taken up, he set his face to go up to Jerusalem; <sup>52</sup>and he sent messengers before him; and these entered a village of Samaritans to make ready for him; <sup>53</sup>but they would not receive him, because his face was set towards Jerusalem. <sup>54</sup>When his disciples James and John saw this, they said, Lord, is it your will that we command fire to come down from heaven and destroy them? <sup>55</sup>But he turned and spoke sternly to them. <sup>56</sup>Then they went on to another village.

<sup>57</sup>While they were on the way, a man said to him, I will follow you wherever you go. <sup>58</sup>Jesus said to him,

Foxes have holes

And the birds of the air have nests,

But the Son of man has nowhere to lay his head.

<sup>59</sup>To another man he said, Follow me. He answered, Give me

leave to go first and bury my father. <sup>60</sup>He said to him, Let the dead bury their dead; you go and spread the news of the kingdom of God. <sup>61</sup>Another man said, I will follow you, Lord; but first give me leave to say good-bye to those at home. <sup>62</sup>But Jesus said, No man who puts his hand to the plough and then looks back, is fit for the kingdom of God.

**10** After this the Lord appointed seventy others to go before him to every town and village that he was going to visit. <sup>2</sup>And he said to them, There is a good harvest, but few workmen; therefore pray the Lord of the harvest that he send more men to work in his harvest. <sup>3</sup>Go your way; look, I am sending you out like lambs among wolves. <sup>4</sup>Take no purse, no bag, no sandals, and greet no one on the way. <sup>5</sup>Whenever you enter a house, say first, Peace to this house; <sup>6</sup>if a peaceable man is there, your peace will rest upon him; if not, it will come back to you. <sup>7</sup>Stay in the same house, eating and drinking what they have; for the workman earns his wages; do not go from house to house. <sup>8</sup>If you enter a town, and they receive you, eat what they put before you; <sup>9</sup>and heal those that are sick there, and say to them, The kingdom of God has come on you. <sup>10</sup>But if you enter a town and they do not receive you, go out into its streets and say, <sup>11</sup>Even the dust of your town, which sticks to our feet, we wipe off against you; but be sure of this, the kingdom of God is here. <sup>12</sup>I tell you, it shall be easier for Sodom on that day than for that town. <sup>13</sup>Alas for you, Chorazin! Alas for you Bethsaida! For if the miracles, that have been done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sack-cloth and ashes. <sup>14</sup>But it shall be easier for Tyre and Sidon at the judgement than for you. <sup>15</sup>And you, Capernaum, shall you be lifted up to heaven? You shall be thrown down into \*Hades. <sup>16</sup>He that listens to you, listens to

me, and he that refuses you, refuses me; and he that refuses me, refuses him that sent me.

<sup>17</sup>And the seventy came back with joy, and said, Lord, even the evil spirits are obedient to us in your name. <sup>18</sup>And he said to them, I watched Satan fall like lightning from heaven. <sup>19</sup>See, I have given you authority to tread on snakes and scorpions and on all the power of the enemy; and nothing at all shall harm you. <sup>20</sup>But do not rejoice that spirits are obedient to you; rejoice that your names are written in heaven.

<sup>21</sup>At that same time Jesus was filled with joy in the Holy Spirit, and said, I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the learned and the knowing, and hast revealed them to little children. Even so, Father, for thus it was thy good purpose to do; <sup>22</sup>all things have been given by my Father into my hands; and no one knows who the Son is but the Father, or who the Father is but the Son, and he to whom the Son chooses to reveal him. <sup>23</sup>Then turning to the disciples he said privately,

Happy are the eyes that see what you see;

<sup>24</sup>I tell you, many prophets and kings have desired

To see what you see, and have not seen it;

And to hear what you hear, and have not heard it.

<sup>25</sup>Then a lawyer stood up to test him; Master, he said, what must I do to win everlasting life? <sup>26</sup>Jesus said to him, What is written in the law? How do you read it? <sup>27</sup>He answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. <sup>28</sup>He said to him, You have answered right; do this and you shall live. <sup>29</sup>But he, wishing to put himself in the right, said, But who is my neighbour. <sup>30</sup>Jesus answered him, A man was going down from Jerusalem to Jericho; and he fell into the hands of robbers, who tore off his clothes, and beat

him, and went off leaving him half dead. <sup>31</sup>And by chance a priest was going down that way; when he saw him, he passed by on the other side. <sup>32</sup>In the same way a Levite, when he came to the place and saw him, passed by on the other side. <sup>33</sup>But a Samaritan, travelling that way, came upon him, and when he saw him, he had pity on him, <sup>34</sup>and came up to him, and bound up his wounds, pouring oil and wine into them, and put him on his own beast, and brought him to an inn, and took care of him. <sup>35</sup>The next day he took out two \*silver pieces and gave them to the inn-keeper and said, Take care of him, and anything more that you spend on him, I will pay you on my way back. <sup>36</sup>Which of these three do you think was neighbour to the man that fell into the hands of the robbers? He said, The man that showed kindness to him. <sup>37</sup>Jesus said, Go and do the same.

<sup>38</sup>As they went on their way, they came to a village; and a woman named Martha received him into her house; <sup>39</sup>she had a sister, named Mary, who sat at the Lord's feet and listened to his teaching. <sup>40</sup>But Martha was over-busy with the work of the house; and she came up and said, Lord, is it nothing to you that my sister has been leaving me to do all the work of the house alone? Tell her to come and help me. <sup>41</sup>The Lord answered her, Martha, Martha, you are anxious and troubled about too many things; <sup>42</sup>there is need of only one thing; Mary has chosen the good portion, and it shall not be taken away from her.

**11** Now as he was praying in a certain place, one of his disciples said to him, when he had finished, Lord, teach us to pray, as John taught his disciples. <sup>2</sup>He said to them, When you pray say,

Father, thy name be kept holy,

Thy kingdom come,

<sup>3</sup>Give us every day our \*daily bread,



<sup>4</sup>And forgive us our sins,  
For we ourselves forgive everyone that is in debt to us,  
And lead us not into temptation.

<sup>5</sup>Jesus said to them, Suppose one of you has a friend, and goes to him in the middle of the night, and says to him, Friend, lend me three loaves, <sup>6</sup>for a friend of mine on a journey has come to my house, and I have no food to put on the table. <sup>7</sup>And suppose he from inside answers, Do not trouble me; the door is shut, and my children are with me in bed; I cannot get up and give you anything. <sup>8</sup>I tell you, even if he will not get up, and give to him because he is his friend, yet, if he keeps on asking shamelessly, he will get up, and give him whatever he needs. <sup>9</sup>I say to you,

Ask and you shall have,  
Search and you shall find,  
Knock and they shall open to you;

<sup>10</sup>For everyone that asks receives,  
And he that searches finds,  
And to him that knocks, they shall open.

<sup>11</sup>Will any father among you give his son a stone, if he asks for a loaf?

Or if for a fish, give him a snake?

<sup>12</sup>Or if for an egg, give him a scorpion?

<sup>13</sup>If, then, you that are evil know how to give good gifts to your children,

How much more will your Father in heaven give the Holy Spirit to those that ask him!

<sup>14</sup>Now he was driving out an evil spirit that was dumb, and when the evil spirit left him, the dumb man began to speak; and the crowds were astonished. <sup>15</sup>But some of them said, He drives out evil spirits by Beelzebub, the prince of evil spirits. <sup>16</sup>Others, to test him, asked him for a sign from heaven. <sup>17</sup>But Jesus, knowing their thoughts, said to them,

Every kingdom divided against itself is made a waste,  
And a house divided falls.

<sup>18</sup> If Satan is divided against himself,

How can his kingdom stand?

Because you say that I drive out evil spirits by Beelzebub.

<sup>19</sup> But if I drive out evil spirits by Beelzebub,

By whom do your sons drive them out?

<sup>20</sup> Therefore they shall be your judges.

But if I by the finger of God drive out evil spirits,

Then the kingdom of God has come on you.

<sup>21</sup> When the strong man fully armed guards his palace,

His possessions are safe,

<sup>22</sup> But when a stronger man comes and conquers him,

He takes away the armour in which he trusted,

And divides his goods.

<sup>23</sup> He that is not with me is against me,

And he that does not gather with me, scatters.

<sup>24</sup> When the evil spirit goes out of a man, it passes through waterless places in search of rest; and finding none, it says, I will go back to my house which I left; <sup>25</sup> so it goes back, and finds it swept and painted. <sup>26</sup> Then it goes and takes with it seven other spirits more wicked than itself, and they enter the man, and settle down there; and the last state of that man becomes worse than the first.

<sup>27</sup> While he was saying these things, a woman in the crowd cried out, Happy the womb that bore you, and the breasts you sucked! <sup>28</sup> But Jesus said, No, happy are those that hear the word of God and keep it.

<sup>29</sup> Now when the crowds were gathering together, he began to say,

This age is a wicked age; it asks for a sign;

No sign shall be given it but the sign of Jonah.

- <sup>30</sup>As Jonah was a sign to the men of Nineveh,  
So shall the Son of man be to this age.
- <sup>31</sup>The queen of the South shall rise up in the judgement with  
the men of this age and shall condemn them,  
For she came from the ends of the earth to hear the wisdom  
of Solomon,  
And see! Something greater than Solomon is here.
- <sup>32</sup>The men of Nineveh shall rise in the judgement with the men  
of this age and shall condemn them,  
For they repented at the preaching of Jonah,  
And see! Something greater than Jonah is here.
- <sup>33</sup>You do not light a lamp and put it underground or under  
a bowl,  
You put it on a lamp-stand, so that those that come in may  
see the light.
- <sup>34</sup>Your eye is the lamp of your body;  
If your eyes are good eyes,  
Your whole body is full of light;  
But if your eyes are bad eyes,  
Your body is full of darkness.
- <sup>35</sup>Take care, then, that the light in you is not darkness.
- <sup>36</sup>If, then, your whole body is full of light, with no part  
dark,  
It shall be altogether full of light,  
As when a lamp lights you with its brightness.
- <sup>37</sup>When he had finished speaking, one of the Pharisees asked  
him to dine with him; so he went and sat at table. <sup>38</sup>But the  
Pharisee was astonished that he had not \*taken a bath before  
dining. <sup>39</sup>But the Lord said to him, You Pharisees clean the  
outside of the cup and the plate, but inside you are full of  
robbery and wickedness. <sup>40</sup>Foolish men! Did not he that made  
the outside make the inside also?

<sup>41</sup>But give \*what you can to the poor,  
And then, at once, everything will be clean.

<sup>42</sup>But alas for you Pharisees!  
You pay a tenth on \*the smallest garden plants,  
But you give no thought to justice and the love of God;  
These last you should have done,  
And yet not left the others undone.

<sup>43</sup>Alas for you Pharisees!  
You love the chief seat in the meeting-house,  
And to be saluted in the market-place.

<sup>44</sup>Alas for you! You are like unmarked graves;  
Men walk over them and do not know it.

<sup>45</sup>Then one of the lawyers answered him, Master, when you  
say this, you insult us too. <sup>46</sup>Jesus said,

Alas for you lawyers also!  
You pile on men's backs loads that they cannot bear,  
But you will not touch them yourselves with a finger.

<sup>47</sup>Alas for you! You set up fine grave-stones for the prophets,  
For the men your fathers killed;

<sup>48</sup>So you are witnesses and approve of what your fathers did;  
They killed and you build.

<sup>49</sup>Therefore the Wisdom of God said:  
I will send them prophets and apostles;  
Some they will kill and some they will persecute,

<sup>50</sup>That all the prophets' blood, spilt from the beginning of the  
world,

May be demanded of the men of this age,

<sup>51</sup>From the blood of Abel to the blood of Zachariah,  
Who was killed between the altar and the holy place;  
Yes, I tell you, it will all be demanded of the men of this age.

<sup>52</sup>Alas for you lawyers! You have taken away the key of  
knowledge;

You have not entered yourselves,  
And those that were entering you have stopped.

<sup>53</sup> When he had gone out, the scribes and the Pharisees began to press upon him angrily and cross-question him on many matters, <sup>54</sup> lying in wait for him, to catch hold of something he might say.

**12** About the same time, when the crowds had gathered in their thousands, so that they were treading on one another, he began to say to his disciples first of all,

Be on your guard against the leaven of the Pharisees, which is double-dealing.

<sup>2</sup> There is nothing hidden that shall not be revealed,  
Nor secret that shall not be known.

<sup>3</sup> What therefore you say in the dark,  
Shall be heard in the light;  
What you speak in the ear in an inner room,  
Shall be cried out on the housetops.

<sup>4</sup> I say to you, my friends,  
Have no fear of those that kill the body,  
But after that can do no more.

<sup>5</sup> I will tell you whom to fear;  
Fear him who has power to kill you,  
And after that to throw you into \*the pit;  
Yes, I tell you, fear him.

<sup>6</sup> Are not five sparrows sold for two pence?  
Yet not one of them is forgotten in the sight of God,

<sup>7</sup> But even the hairs of your head are all counted;  
Have no fear; you are worth more than many sparrows.

<sup>8</sup> I tell you,  
Whoever confesses me before men,  
The Son of man shall confess him before the angels of God;



- <sup>9</sup>Whoever disowns me before men,  
Shall be disowned before the angels of God.
- <sup>10</sup>Whoever speaks a word against the Son of man  
Shall be forgiven;  
But whoever blasphemes against the Holy Spirit  
Shall not be forgiven.
- <sup>11</sup>And when they bring you before meeting-houses and rulers  
and authorities,  
Do not be anxious what defence to make or what to say,
- <sup>12</sup>For the Holy Spirit will teach you at the time what you  
should say.
- <sup>13</sup>A man in the crowd said to him, Master, tell my brother to  
give me my share of our father's property. <sup>14</sup>But he said to him,  
My poor man, who made me a judge or a divider over you?
- <sup>15</sup>Then he said to them, See that you are on your guard against  
every kind of money-worship; for a man's life does not depend  
on the large number of things that he possesses.
- <sup>16</sup>And he spoke a parable to them: There was a rich man  
whose land bore good crops. <sup>17</sup>So he said to himself, What  
shall I do? I have no room to store all my harvest. <sup>18</sup>And he  
said, This is what I will do—pull down my barns and build  
larger ones, and in them I will put all my corn and my goods.
- <sup>19</sup>And I will say to my soul, Soul, you have plenty of good things  
saved for many years to come; take your rest, eat, drink, and  
enjoy yourself. <sup>20</sup>But God said to him, Fool, this very night  
your soul will be demanded of you; then who shall get the  
things that you have made ready? <sup>21</sup>That is what happens to the  
man that saves money, and is not rich in God's eyes.
- <sup>22</sup>Then he said to his disciples, Therefore I say to you,  
Worry no more about your life, what you shall eat,  
Nor about your body, what you shall put on;
- <sup>23</sup>Life is more than food, and the body than its clothing,

- <sup>24</sup> Look at the crows, they neither sow nor reap,  
They have no storehouse nor barn,  
Yet God feeds them;  
How much more are you worth than birds!
- <sup>25</sup> Which of you by worry can add one \*more hour to his  
\*life-time?
- <sup>26</sup> If then you cannot do a very little thing,  
Why do you worry about the rest?
- <sup>27</sup> See how the lilies grow;  
They neither work nor spin;  
Yet I say to you,  
Even Solomon in all his splendour was not clothed like one  
of them.
- <sup>28</sup> But if God in this way clothes the grass, which grows today in  
the field,  
And tomorrow is thrown into the oven to burn,  
Will he not much more clothe you, O men of little faith?
- <sup>29</sup> Do not ask what you are to eat and what you are to drink,  
And do not be anxious;
- <sup>30</sup> These are the things that the heathen in the world look  
for;  
But your Father knows that you need these things.
- <sup>31</sup> You must look for his kingdom,  
And all these things will be given you as well.
- <sup>32</sup> Do not be afraid, little flock,  
It is your Father's good pleasure to give you the kingdom.
- <sup>33</sup> Sell your possessions and give to the poor,  
Make purses for yourselves that never grow old,  
Treasure in heaven that never fails,  
Where no thief comes near, no moth destroys;
- <sup>34</sup> For where your treasure is,  
There will your heart be too.

<sup>35</sup>Keep your clothes tucked up and keep your lamps burning;  
<sup>36</sup>and be like men who are waiting for their master to come home from the marriage-feast, so that when he comes and knocks, they may open the door at once. <sup>37</sup>Happy are those slaves whom their master finds awake, when he comes. Truly I tell you, he will tuck up his clothes, and make them sit at table, and come forward and wait upon them. <sup>38</sup>Whether he comes in the second part of the night or the third, happy are they, if he finds them awake. <sup>39</sup>Be sure of this, if the householder had known what time the thief was coming, he would have stayed awake, and not left his house to be broken into. <sup>40</sup>So you must be ready, for at a time when you do not expect him the Son of man is coming.

<sup>41</sup>Peter said to him, Lord, do you mean this parable for us or for all? <sup>42</sup>The Lord said, Who, then, is the faithful, careful agent whom his master will put over all his servants, to give out supplies at the right time? <sup>43</sup>Happy will that slave be, whom his master, when he comes, shall find doing so. <sup>44</sup>Truly I tell you, he will put him in charge of all his property. <sup>45</sup>But if that slave says to himself, My master is a long time coming, and begins to beat the men slaves and women slaves, and to eat and drink and get drunk, <sup>46</sup>then that slave's master will come on a day when he does not expect him, and at a time that he does not know, and he will cut him in two, and send him to his fate among the untrustworthy.

<sup>47</sup>The slave that knows his lord's will and yet does not get ready  
or do it,

Shall be beaten with many strokes:

<sup>48</sup>But he that does not know it, and earns a beating,

Shall be beaten with few strokes.

He to whom much is given, of him shall much be demanded.

He that is put in charge of much, of him shall they ask the more.

<sup>49</sup>I have come to bring fire down upon the earth,  
How I wish it were already burning!

<sup>50</sup>I have \*deep waters to pass through;  
How am I troubled till all is done!

<sup>51</sup>Do you think I have come to bring peace on the earth?  
No, I tell you, but rather division.

<sup>52</sup>For from this time there shall be five in a house divided,  
Three against two and two against three;

<sup>53</sup>Father shall be divided against son, and son against father,  
Mother against daughter and daughter against mother,  
Mother-in-law against daughter-in-law and daughter-in-law  
against mother-in-law.

<sup>54</sup>And to the crowds he said,  
When you see a cloud rising in the west,  
At once you say, There is rain coming,  
And it is so;

<sup>55</sup>When you feel the south wind blowing,  
You say, It will be hot,  
And it is so.

<sup>56</sup>You double-dealers, you know how to read the face of the  
earth and the sky,

How is it that you cannot read the signs of these times?

<sup>57</sup>Why do you not judge for yourselves what is right?

<sup>58</sup>When you go with your enemy to the magistrate,  
Do all you can to make friends with him on the way;  
Or he may drag you before the judge,  
And the judge hand you over to the jailer,  
And the jailer throw you into prison.

<sup>59</sup>I tell you, you shall not be let out,  
Till you have paid your last farthing.

13 At this time some men came and told him of the Galileans whose blood Pilate had mixed with their sacrifices. <sup>2</sup>He answered them,

Do you think that these Galileans were greater sinners than all other Galileans,

Because they had these things done to them?

<sup>3</sup>I tell you, no;

But unless you repent, you will all come to the same bad end.

<sup>4</sup>Or those eighteen, on whom the tower fell in Siloam and killed them,

Do you think that they were worse offenders than all the other people living in Jerusalem?

<sup>5</sup>I tell you, no;

But unless you repent, you will all come to the same bad end.

<sup>6</sup>And he told them this parable: A man had a fig tree planted in his vineyard; and he went to look for fruit on it, but found none. <sup>7</sup>So he said to the gardener, See, I have been looking for fruit on that tree for three years, and found none; cut it down; why should it waste good earth? <sup>8</sup>But the man answered him, Let it alone one more year, sir, and I will dig round it and manure it. <sup>9</sup>If it bears fruit next year, good; if not, you shall cut it down.

<sup>10</sup>One sabbath day he was teaching in a meeting-house, <sup>11</sup>and there was a woman there who had for eighteen years had a disease caused by an evil spirit; she was bent double and altogether unable to hold herself up. <sup>12</sup>And when Jesus saw her, he called to her, Woman, you are freed from your disease; <sup>13</sup>and he laid his hands on her; and at once she stood up straight and gave praise to God. <sup>14</sup>But the leader of the meeting-house, being indignant because Jesus had healed her on the sabbath day, said to the crowd: There are six days on which work must be done; come on them and be healed, not on the sabbath day. <sup>15</sup>But the



Lord answered him: You double-dealer, does not every one of you untie his ox or his ass from the stall, and take it away, and water it on the sabbath day? <sup>16</sup>And should not this woman—a daughter of Abraham, whom Satan has bound all these eighteen years—be freed from her chain on the sabbath day? <sup>17</sup>And as he said this all the crowd rejoiced at all the glorious things that were done by him.

<sup>18</sup>He said, therefore: What is the kingdom of God like? And to what shall I compare it? <sup>19</sup>It is like a grain of mustard-seed, which a man took and put in his garden; it grew and became a tree, and the birds of the air nested in its branches.

<sup>20</sup>Again he said: To what shall I compare the kingdom of God? <sup>21</sup>It is like leaven, which a woman took and put into three measures of flour, till it all rose.

<sup>22</sup>Then he passed on from one town and village to another, teaching and making his way towards Jerusalem. <sup>23</sup>And a man said to him, Lord, will those that are saved be few? He said to them, <sup>24</sup>Struggle hard to enter in by the narrow door; for many, I tell you, will try to enter and not be able. <sup>25</sup>When once the master of the house has got up, and shut the door, you may stand outside and knock on the door, and say, Lord, open the door for us; but he will answer, I do not know where you come from. <sup>26</sup>Then you will say, We have eaten and drunk in your company, and you have taught in our streets. <sup>27</sup>But he will say, I tell you, I do not know where you come from; away from me, every one of you, workers of wickedness. <sup>28</sup>There shall be weeping and grinding of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves put outside. <sup>29</sup>They shall come from the east and the west, and from the north and the south and sit down at table in the kingdom of God.

<sup>30</sup>Some are now last that shall then be first,

And some are now first that shall then be last.

<sup>31</sup>At that time some of the Pharisees came up to him and said, Go away from here and continue your journey, for Herod intends to kill you. <sup>32</sup>He said to them, Go and tell that fox, Today and tomorrow I drive out evil spirits and work cures, and the third day I shall be finished. <sup>33</sup>Yet I must go on my way today and tomorrow and the next day, for it is not possible that a prophet be killed outside Jerusalem.

<sup>34</sup>O Jerusalem, Jerusalem,

Killing the prophets and stoning the messengers sent to you,  
How often have I longed to gather your children together,  
As a hen gathers her chickens under her wings,  
And you refused.

<sup>35</sup>See now! Your house is left to you.

I tell you, you shall not see me till the time when you shall say,  
Blessed is he that comes in the name of the Lord.

**14** Now about that time he went to dine on the sabbath day in the house of one of the leading men among the Pharisees, and they were watching him. <sup>2</sup>There was a man there in front of him whose limbs were swollen with disease. <sup>3</sup>Jesus said to the lawyers and Pharisees, Is it lawful to heal on the sabbath day or not? But they were silent. <sup>4</sup>Then he took him and healed him and sent him away. <sup>5</sup>And he said to them, If your ox or your ass has fallen into a well, which of you will not pull it out at once on the sabbath day? <sup>6</sup>And to this they could say nothing.

<sup>7</sup>To those that had been invited he spoke a parable, when he saw how they chose the best places: <sup>8</sup>When you are invited by a man to a marriage-feast, do not take the best place at table; a more important man has perhaps been invited; <sup>9</sup>and then the host who invited both of you will come, and say to you, Make

way for this man; and with shame you will have to take the lowest place. <sup>10</sup> But when you are invited, go and take the lowest place; so that when your host comes, he may say, My friend, come up to a better place; then you will be honoured in the presence of all that are invited.

<sup>11</sup> For everyone that lifts himself up, shall be put down,  
And he that puts himself down, shall be lifted up.

<sup>12</sup> And to his host he said, When you give a dinner or a supper, do not invite your friends or your brothers, or the members of your family or your rich neighbours; perhaps they will invite you in turn, and so you will be repaid. <sup>13</sup> No, when you give a feast, invite the poor, the disabled, the lame, the blind; <sup>14</sup> then you will be happy; they cannot repay you; but you shall be repaid at the resurrection of the good.

<sup>15</sup> One of the guests, hearing this, said, Happy the man that shall eat in the kingdom of God. <sup>16</sup> Jesus said to him, A man once gave a great supper and invited many guests. <sup>17</sup> When the time for the supper came, he sent a slave to say to the guests, Come now, everything is ready. <sup>18</sup> But all alike began to make excuses. The first said, I have bought a field and must go out and see it; I beg you to excuse me. <sup>19</sup> Another said, I have bought a pair of oxen, and I am going to try them; I beg you to excuse me. <sup>20</sup> Another said, I have married a wife, and so I cannot come. <sup>21</sup> The slave came back and told his master. Then the master was angry and said to his slave, Go out at once into the streets and lanes of the town, and bring in the poor, and the disabled and the blind and the lame. <sup>22</sup> When the slave said, Master, what you ordered has been done, but there is more room still, <sup>23</sup> the master said to the slave, Go out into the main roads and field-paths and make them come in, that my house may be full. <sup>24</sup> For I tell you, none of those that were invited shall taste my supper.

<sup>25</sup>Now great crowds were travelling with him; and he turned and said to them, <sup>26</sup>If any man comes to me, and does not hate his father and mother and wife and children and brothers and sisters, yes and his own life, he cannot be my disciple. <sup>27</sup>The man that does not take up his cross and come after me, cannot be my disciple. <sup>28</sup>Which of you, intending to build a tower, does not first sit down and count the cost, to see if he has enough to finish it; <sup>29</sup>or else, after laying the foundation, he may be unable to finish; and then everyone that sees it will laugh at him <sup>30</sup>and say, This man began to build and could not finish.

<sup>31</sup>Or what king sets out to meet another king in battle without first sitting down to consider whether with ten thousand men he is strong enough to meet the king who is attacking him with twenty thousand? <sup>32</sup>If not, while the other is still far off, he sends official messengers to ask for peace. <sup>33</sup>In the same way, then,

Every one of you that does not say good-bye to all that he possesses,

He cannot be my disciple.

<sup>34</sup>Salt is a good thing,

But if salt loses its taste, how can it be salted again?

<sup>35</sup>It is fit neither for the land nor for the manure-heap,  
It is thrown away.

He that has ears to hear, let him hear.

**15** Now the tax-collectors and \*outcasts were all coming up close, to listen to him; <sup>2</sup>but the Pharisees and the scribes grumbled: This man welcomes outcasts and eats with them. <sup>3</sup>So he told them this parable:

<sup>4</sup>If you have a hundred sheep and lose one, which of you does not leave the ninety-nine in the wilds, and go after the lost one, till he finds it? <sup>5</sup>And when he has found it, he puts it on his

shoulders joyfully, <sup>6</sup>and goes home and calls together his friends and neighbours and says to them, Rejoice with me, for I have found my lost sheep. <sup>7</sup>So, I tell you, there will be more joy in heaven over one outcast\* who repents, than over ninety-nine good men, that need no repentance.

<sup>8</sup>Or if a woman has ten silver coins and loses one, what woman does not light a lamp, and sweep the house and search carefully, until she finds it? <sup>9</sup>And when she has found it, she calls together her women-friends and neighbours and says, Rejoice with me, for I have found the coin that I lost. <sup>10</sup>So, I tell you, there is joy in the presence of the angels of God over one outcast that repents.

<sup>11</sup>And he said, A man had two sons, <sup>12</sup>and the younger of them said to his father, Father, give me my share of the property; and he divided his possessions between them. <sup>13</sup>Not many days afterwards the younger son sold everything he had, and went abroad to a distant country, and there wasted his money in loose, wild living. <sup>14</sup>And when he had spent everything, a severe famine came to that country, and he began to be in want. <sup>15</sup>So he went and joined one of the natives of that country, who sent him into his fields to feed pigs. <sup>16</sup>And he was ready to fill himself with the pods that the pigs were eating; no one gave him anything. <sup>17</sup>When he came to his right mind he said, How many of my father's hired men have more food than they need, and I am dying here of hunger. <sup>18</sup>I will set out at once and go to my father and say to him, Father I have sinned against heaven and in your very presence; <sup>19</sup>I am no longer fit to be called your son; make me like one of your hired men. <sup>20</sup>So he set out and went to his father. But while he was still a long way off, his father saw him, and had pity on him, and ran, and fell on his neck, and kissed him. <sup>21</sup>And his son said to him, Father, I have sinned against heaven and in your very presence; I am no longer fit to



be called your son. <sup>22</sup>But his father said to his slaves, Quick! Bring the best robe and put it on him, and put a ring on his finger and sandals on his feet; <sup>23</sup>and bring the stall-fed calf and kill it, and let us eat and enjoy ourselves; <sup>24</sup>for my son here was dead, and is alive again, he was lost and is found. And they began to enjoy themselves.

<sup>25</sup>Now his elder son was in the fields; and as he came near the house, he heard music and dancing; <sup>26</sup>so, calling one of the servants, he asked what it all meant. <sup>27</sup>He said to him, Your brother has come, and your father has killed the stall-fed calf, because he has got him back alive and well. <sup>28</sup>But he was angry and would not go in; then his father went out and begged him to come in. <sup>29</sup>But he answered his father, Look here—all these years I have been working like a slave for you; I have never disobeyed you. Yet you never gave me so much as a kid, to enjoy myself with my friends. <sup>30</sup>But as soon as this son of yours comes back, after wasting your property with harlots, you kill the stall-fed calf for him. <sup>31</sup>But he said to him, Son, you are always with me and all I have is yours; <sup>32</sup>we had to enjoy ourselves and be happy, for your brother here was dead and is alive again; he was lost and is found.

**16** Jesus said to his disciples, There was once a rich man who had an agent; and complaints were made that the man was wasting his master's money. <sup>2</sup>So he called him and said to him, What is this that I hear about you? You must hand in your accounts. You can be my agent no longer. <sup>3</sup>The agent said to himself, What am I to do, now that my master is taking my place from me? I am not strong enough to dig, and I am ashamed to beg. <sup>4</sup>I know what I shall do, so that when I am put out of my place I shall be welcomed in people's houses. <sup>5</sup>Then he called his master's debtors one by one. To the first he

said, How much do you owe my master? <sup>6</sup>He said, A hundred barrels of oil. He said to him, Here is your bill; sit down quickly and write fifty barrels. <sup>7</sup>Then he said to another, And you, how much do you owe? He said, A hundred measures of corn. He said to him, Here is your bill; write eighty. <sup>8</sup>And the Master praised the dishonest steward because he had done wisely; for the children of this age are wiser in relation to their own time than the children of light. <sup>9</sup>And I say to you, Make friends for yourselves by means of your ill-gotten money, so that when it fails, you may be received into your heavenly home.

<sup>10</sup>He that is faithful in a very little is faithful also in much.

He that is dishonest in a very little is dishonest also in much.

<sup>11</sup>If you have not been faithful with ill-gotten money,  
Who will trust you with true riches?

<sup>12</sup>If you have not been faithful with others' money,  
Who will give you your own?

<sup>13</sup>No servant can serve two masters,  
Either he will hate one and love the other  
Or else he will stand by one and scorn the other.  
You cannot serve God and money.

<sup>14</sup>Now the Pharisees, who were lovers of money, laughed at him, when they heard all these things. He said to them,

<sup>15</sup>You make men think you honest,  
But God knows your hearts;  
For what stands high with men,  
Is hateful in the sight of God.

<sup>16</sup>The law and the prophets were in force until John;  
Since then there is good news of the kingdom of God,  
And every man forces his way \*into it.

<sup>17</sup>It is easier for heaven and earth to pass away  
Than for one dot of the law to fall out.

<sup>18</sup>Every man that divorces his wife and marries another commits adultery;

And he that marries a woman whose husband has divorced her commits adultery.

<sup>19</sup>There was once a rich man who was clothed in purple and fine linen and lived every day of his life on the fat of the land; <sup>20</sup>and a beggar named Lazarus lay at his gate covered with sores, <sup>21</sup>longing to fill himself with the broken pieces that fell from the rich man's table; even the dogs came and licked his sores. <sup>22</sup>And the time came when the beggar died and was carried by the angels to \*feast at Abraham's right hand; and the rich man died and was buried. <sup>23</sup>And in \*Hades, being in terrible pain, he lifted up his eyes, and saw Abraham a long way off and Lazarus at his right hand. <sup>24</sup>Then he cried out, Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water and wet my tongue, for I am tortured in this flame. <sup>25</sup>But Abraham said, Son, remember that you had a good time while you were alive, and Lazarus, while he was alive, a bad time. But now he is being comforted here, and you are tortured. <sup>26</sup>And, besides, between us and you there is a great yawning pit, so that those that wish to cross over from us to you cannot, and no one can come from you to us. <sup>27</sup>He said, I beg you, therefore, father, to send him to my father's house; <sup>28</sup>for I have five brothers; let him warn them, so that they too may not come to this place of torture. <sup>29</sup>But Abraham said to him, They have Moses and the prophets; let them listen to them. <sup>30</sup>He said, No, father Abraham; but if a man goes to them from the dead, they will change their ways. <sup>31</sup>He said to him, If they do not listen to Moses and the prophets they will not believe, no, not even if a man rose from the dead.

**17** Jesus said to his disciples, It is impossible that temptations should not come; but alas for the man through whom they come! <sup>2</sup>Better for him if a great mill-stone were hung round his neck and he thrown into the sea, than that he should put temptation in the way of one of these little ones.

<sup>3</sup>Be on your guard; if your brother wrongs you, warn him sharply; if he repents, forgive him. <sup>4</sup>If he wrongs you seven times a day, and seven times a day turns to you saying, I repent, you shall forgive him.

<sup>5</sup>The apostles said to the Lord, Increase our faith. <sup>6</sup>The Lord said, If you had faith like a grain of mustard seed, you might say to this sycamine tree, Be rooted up and planted in the sea, and it would obey you.

<sup>7</sup>Which of you, if you have a slave ploughing or keeping sheep, will say to him when he comes in from the fields, Come quickly, take your place at table? <sup>8</sup>Will he not say, Get my supper ready, tuck up your clothes, and wait on me till I have finished eating and drinking; then you can eat and drink yourself? <sup>9</sup>Does he thank his slave for doing what he is told? <sup>10</sup>So you, when you have done all you have been told to do, must say, We are only useless slaves; we have only done our duty.

<sup>11</sup>Now as he made his way to Jerusalem, Jesus was passing between Samaria and Galilee. <sup>12</sup>As he entered a village he was met by ten lepers, who stood a long way off, <sup>13</sup>and shouted aloud, Jesus, Master, have pity on us. <sup>14</sup>When he saw them, he said to them, Go and show yourselves to the priests; and as they went away they were healed. <sup>15</sup>Then one of them, seeing that he was cured, came back, and with a loud voice gave praise to God, <sup>16</sup>and fell on his face at Jesus' feet, and thanked him; and he was a Samaritan. <sup>17</sup>Jesus answered, Were there not ten healed? Where are the nine? <sup>18</sup>Could none be found to return and give thanks to God, except this foreigner? <sup>19</sup>And he said to him,

Stand up and go on your way; your faith has made you well.

<sup>20</sup>Being asked by the Pharisees when the kingdom of God would come, he answered them, The kingdom of God is not coming as you watch for it; <sup>21</sup>men shall not say, Look! It is here! or, It is there. For the kingdom of God is \*within you.

<sup>22</sup>He said to his disciples, The time is coming when you will desire to see one of the days of the Son of man and shall not see it. <sup>23</sup>Men shall say to you, Look! It is there; or, Look! It is here; but do not go out, do not run after them. <sup>24</sup>For as the lightning flashes from one end of the sky to the other, so shall be the Son of man on his day. <sup>25</sup>But first he must suffer many things and be refused by the men of this age. <sup>26</sup>As it was in the days of Noah, so shall it be in the days of the Son of man. <sup>27</sup>They were eating and drinking and marrying and \*giving in marriage, until the day when Noah went into the ark, and the flood came and destroyed them all. <sup>28</sup>And as it was in the days of Lot: they were eating and drinking and buying and selling and planting and building; <sup>29</sup>but on the day when Lot left Sodom, it rained fire and sulphur out of the sky and destroyed them all. <sup>30</sup>So shall it be on the day when the Son of man is revealed. <sup>31</sup>On that day if a man is on the house-top and his goods in the house, let him not go down to take them. And the man in the field, let him not turn back. <sup>32</sup>Remember Lot's wife.

<sup>33</sup>The man that tries to save his life will lose it;

The man that loses it will preserve it.

<sup>34</sup>I tell you, there will that night be two men on one bed,

One will be taken and the other left.

<sup>35</sup>Two women will be grinding together,

One will be taken, and the other left.

\*<sup>37</sup>They answered him, Where Lord? And he said,

Where the body is, there the vultures will gather together.



**18** He told them a parable, to show that they must always pray and not lose heart: <sup>2</sup>There was a judge in a certain town, who neither feared God nor respected man. <sup>3</sup>And there was a widow in that town, who kept coming to him and saying, Give me justice against my enemy. <sup>4</sup>For a time he would not; but then he said to himself, Though I have no fear of God or respect for man, <sup>5</sup>yet because this widow is making a nuisance of herself, I will give her justice, or she may be for ever coming and wearying me. <sup>6</sup>And the Lord said, Hear what the unjust judge said. <sup>7</sup>And shall not God give justice to his chosen, if they cry out to him day and night? \*Is he slow to act for them? <sup>8</sup>I tell you, he will quickly give them justice. But when the Son of man comes, will he find faith on the earth?

<sup>9</sup>To some that were confident that they were right and looked down on others Jesus spoke this parable: <sup>10</sup>Two men went up into the temple to pray, one a Pharisee, and the other a tax-collector. <sup>11</sup>The Pharisee took up his position, and prayed like this to himself: God, I thank thee that I am not like the rest of men, thieves, cheats, adulterers, or even like this tax-collector; <sup>12</sup>I fast twice a week; I give away a tenth part of all I get. <sup>13</sup>But the tax-collector, standing far away, would not even lift up his eyes to heaven, but kept beating his breast and saying, God, have mercy on me, a sinner. <sup>14</sup>I tell you, this man, not the other, went down to his house right with God.

For every man that lifts himself up, will be put down,  
But he that puts himself down will be lifted up.

<sup>15</sup>Now they were bringing their little children to him to be touched. And when his disciples saw it, they tried to stop them. <sup>16</sup>But Jesus called them to him and said, Let the little children come to me; do not try to stop them; for the kingdom of God belongs to such as they are. <sup>17</sup>Truly I tell you, whoever does not receive the kingdom of God as a child, he shall never enter it.

<sup>18</sup>Then one of the leading men asked him, Good Master, what must I do to gain everlasting life? <sup>19</sup>Jesus said to him, Why do you call me good? None is good but one, God. <sup>20</sup>You know the commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and mother. <sup>21</sup>He said, I have kept all these since I was a boy. <sup>22</sup>When Jesus heard that, he said, One thing you still need; sell all that you have and give the money to the poor, and you shall have treasure in heaven; and come, follow me. <sup>23</sup>But when he heard that, he was very sorry; for he was very rich.

<sup>24</sup>When Jesus saw it, he said, How hard it will be for the rich to enter the kingdom of God! <sup>25</sup>It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. <sup>26</sup>Those that heard him said, Then who can be saved? <sup>27</sup>He said, Things that are impossible with men are possible with God. <sup>28</sup>Then Peter said to him, Well, we have left home and followed you. <sup>29</sup>He said to them, Truly I tell you, no one has left house or wife or brothers or parents or children for the kingdom of God's sake, <sup>30</sup>who will not receive many times more in this present time, and in the age to come everlasting life.

<sup>31</sup>Then he took the Twelve aside and said to them, See, we are going up to Jerusalem and everything written in the prophets about the Son of man will be proved true. <sup>32</sup>For he shall be handed over to the heathen and made sport of, and ill-treated and spat on; <sup>33</sup>and they shall beat him, and kill him; and on the third day he shall rise again. <sup>34</sup>But they understood nothing of this; the thing was hidden from them; and they did not know what he meant.

<sup>35</sup>Now as he came near Jericho, a blind man was sitting by the roadside begging; <sup>36</sup>and when he heard the crowds passing by he asked what it was. <sup>37</sup>They told him, Jesus of Nazareth

is going by. <sup>38</sup>Then he shouted out, Jesus, Son of David, have pity on me. <sup>39</sup>Those who were going in front told him sternly to keep quiet. But he shouted out more loudly still, Son of David, have pity on me. <sup>40</sup>So Jesus stopped and gave orders that he should be brought to him. And when he came up, Jesus asked him, <sup>41</sup>What do you wish me to do for you? He said, Lord, to get my sight back. <sup>42</sup>Then Jesus said to him, Get your sight back; your faith has saved you. <sup>43</sup>And immediately he could see once more, and he followed Jesus, thanking God. And all the people, when they saw it, gave praise to God.

**19** Then Jesus entered Jericho; and as he was passing through it, <sup>2</sup>a man named Zaccheus, the chief tax-collector, a rich man, <sup>3</sup>who had tried to see Jesus but could not for the crowd—he was a little man—<sup>4</sup>ran on in front, and climbed up into a fig-mulberry tree to see him, since he was going to pass that way. <sup>5</sup>When he came to the place, Jesus looked up and said to him, Zaccheus, come down quickly; I must stay today at your house. <sup>6</sup>So he came down quickly and welcomed him with joy. <sup>7</sup>But when the people saw it, they grumbled. He has gone, they said, to be the guest of a man that is a \*sinner. <sup>8</sup>Then Zaccheus stood still, and said to the Lord, See, Master, I will give half my property to the poor; and if I have wrongly accused anyone, I will pay him back four times over. <sup>9</sup>Jesus said to him, Today salvation has come to this house, since he too is a son of Abraham. <sup>10</sup>For the Son of man has come to search for and save what was lost.

<sup>11</sup>As they were listening to these things, Jesus went on to tell them a parable, because he was near Jerusalem and they supposed that the kingdom of God was going to appear at once. <sup>12</sup>He said therefore: A nobleman once travelled to a distant country to get himself made king and then come back again.

<sup>13</sup>He called ten of his slaves, and gave them \*ten pounds, and said, Trade with this till I come back. <sup>14</sup>But his fellow-citizens hated him, and they sent official messengers after him, to say, We will not have this man to rule over us. <sup>15</sup>When he came back, having got himself made king, he ordered those slaves, to whom he had given the money, to be called before him, so that he might find out how much money they had made. <sup>16</sup>The first appeared before him and said, Sir, your pound has made ten pounds. <sup>17</sup>He said to him, Well done, you good slave; because you have been faithful in a very little, take authority over ten towns. <sup>18</sup>The second came and said, Your pound, Sir, has made five pounds. <sup>19</sup>He said to him, You shall be ruler over five towns. <sup>20</sup>But another came and said, Look! Sir, here is your pound which I have kept put away in a cloth; <sup>21</sup>for I was afraid of you because you are a strict man; you take up what you have not put down, and reap what you have not sown. He said to him, <sup>22</sup>On your own evidence I shall condemn you, you wicked slave. You knew that I am a strict man, taking up what I have not put down, and reaping what I have not sown. <sup>23</sup>Then why did you not put my money in the bank, so that, when I came back, I might get it again with interest? <sup>24</sup>And he said to those standing near, Take his pound away from him, and give it to the man that has ten pounds. <sup>25</sup>(They said to him, Sir, he has ten pounds.) <sup>26</sup>I tell you, everyone that has, shall be given more, but he that has nothing, shall lose even that which he has. <sup>27</sup>And as for my enemies, those that did not want to have me to rule over them, bring them here, and cut their throats before my eyes.

<sup>28</sup>When he had said this, he went on before them towards Jerusalem.

<sup>29</sup>Now when he had almost reached Bethphage and Bethany, near the hill called the Mount of Olives, Jesus sent on two of

his disciples. <sup>30</sup>Go, he said, into the village in front of you; as you enter it you will find a young ass tied, on which no one has ever ridden; untie it and bring it here. <sup>31</sup>If anyone says, Why are you untying it? say, The Lord needs it. <sup>32</sup>So those that were sent on went and found everything as he had said. <sup>33</sup>As they were untying the young ass, its owners said to them, Why are you untying the young ass? <sup>34</sup>They said, The Lord needs it. <sup>35</sup>And they brought it to Jesus, and threw their clothes on it and put Jesus on it; <sup>36</sup>and as he went along, they laid their clothes on the path. <sup>37</sup>And as he came nearer the city, on the way down the Mount of Olives, the whole crowd of his disciples began to praise God joyfully for all the miracles that they had seen; <sup>38</sup>and they said,

God bless the king that comes in the name of the Lord;

Peace in heaven and glory in high heaven.

<sup>39</sup>And some of the Pharisees in the crowd said to him, Master, rebuke your disciples. <sup>40</sup>He answered, If these are silent, I tell you, the stones will cry out.

<sup>41</sup>As he came nearer, and saw the city, he broke out into a cry of mourning over it: <sup>42</sup>and he said, If only you understood this day what are the conditions of peace! But they are hidden from your eyes. <sup>43</sup>For the days will come upon you, when your enemies shall build up a bank of earth against you, and shut you up, and keep you in on every side, <sup>44</sup>and throw you down to the ground, and your children inside your walls, and they shall not leave one stone in you upon another, because you did not understand the time when God visited you.

<sup>45</sup>Then he entered the temple and began to drive out those that were selling; <sup>46</sup>and he said, It is written, My house shall be a house of prayer; but you have made it a robbers' cave.

<sup>47</sup>Every day he was teaching in the temple; the chief priests and scribes were looking for some way of destroying him—they



and the leaders of the people; <sup>48</sup>but they could not find any way of doing it, for the whole nation hung upon his words.

**20** On one of those days, as he was teaching the people in the temple, the chief priests and the scribes with the elders came up to him, <sup>2</sup>and said to him, Tell us; by what authority do you do these things? Who gave you the authority? <sup>3</sup>He answered them, I will ask you a question; answer me. John's baptism, was it from heaven or from men? <sup>4</sup>They said to themselves, <sup>5</sup>If we say, From heaven, he will say, Why did you not believe him? <sup>6</sup>If we say, From men, all the people will stone us; for they feel certain that John was a prophet. <sup>7</sup>So they answered that they did not know. <sup>8</sup>Then Jesus said to them, And I will not tell you by what authority I do these things.

<sup>9</sup>Then he told this parable to the people: A man planted a vineyard and let it to tenant-farmers, and went abroad for a long time. <sup>10</sup>In the season he sent a slave to the tenants to collect his share of the fruit. But the tenants beat him and sent him away without any. <sup>11</sup>Then he sent another slave; him also they beat and insulted and drove away without any. <sup>12</sup>He sent a third; but they wounded him too and drove him out. <sup>13</sup>Then the owner of the vineyard said, What shall I do? I will send my \*only son; perhaps they will respect him. <sup>14</sup>But when they saw him, the tenants said to one another, Here is the future owner; let us kill him, so that his property may be ours. <sup>15</sup>And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do? <sup>16</sup>He will come and destroy those tenants and give the vineyard to others. And when they heard that, they said, Heaven forbid. <sup>17</sup>But he, looking at them, said, Then what does this scripture mean?—

The stone which the builders refused,  
Is now the corner-stone.

<sup>18</sup>Everyone that falls on that stone shall be broken,  
But the man that it falls on, shall be ground to powder.

<sup>19</sup>And the chief priests and the scribes were eager to seize him then and there; but they were afraid of the people; they knew he had spoken this parable against them. <sup>20</sup>So they kept a watch on him, and sent out secret agents, who pretended to be good men, to catch him in his speech. <sup>21</sup>They asked him a question: Master, said they, we know that you are an honest speaker and teacher; you care nothing for outward appearances; you teach the way of God in sincerity. <sup>22</sup>Is it lawful for us to pay head-tax to \*Caesar or not? <sup>23</sup>But he saw through the trick, and said, <sup>24</sup>Show me a \*silver piece. Whose head, whose name are these on it? They said, Caesar's. <sup>25</sup>He said to them, Then give Caesar what belongs to Caesar, and give God what belongs to God. <sup>26</sup>They could not fasten on his words in the presence of the people; they were astonished at his answer and said no more.

<sup>27</sup>Then Sadducees came up (they say that there is no resurrection) <sup>28</sup>and asked him a question: Master, said they, Moses tells us in his law that if a man's brother dies married and without children, he shall marry the woman and raise a family for him. <sup>29</sup>Now there were seven brothers; the first married a wife, and died without children; <sup>30</sup>the second and the third married her; <sup>31</sup>and all the seven in the same way died, leaving no children. <sup>32</sup>Last of all the woman died herself. <sup>33</sup>In the resurrection, then, whose wife will she be? For all the seven had her. <sup>34</sup>Jesus said to them, The children of this age marry and are given in marriage; <sup>35</sup>but those that are found fit to reach the age that is coming and the resurrection of the dead, neither marry nor are given in marriage; <sup>36</sup>and they cannot die any more either; they are like the angels, and are the sons of God, being sons of the resurrection. <sup>37</sup>And that the dead are raised, Moses himself has made clear, in the story of the Bush, where he calls the Lord the

God of Abraham and the God of Isaac and the God of Jacob.  
<sup>38</sup>God is not the God of dead men but of living, for all men are alive to him. <sup>39</sup>Some of the scribes answered, Master, that was well said. <sup>40</sup>And they did not dare to ask him any other question.

<sup>41</sup>Jesus said to them, How can they say that the Christ is the son of David? <sup>42</sup>For David himself says in the book of Psalms:

The Lord said to my Lord,

Sit at my right hand

<sup>43</sup>Until I make thine enemies a footstool for thy feet.

<sup>44</sup>So David calls him Lord; how then is he his son?

<sup>45</sup>In the hearing of all the people he said to his disciples:

<sup>46</sup>Be on your guard against the scribes who find it pleasant to walk in long robes, and love greetings in the market places and the chief seats in the meeting-house and the first places at dinner-parties; <sup>47</sup>who swallow up widows' houses, and for a show make long prayers; they shall receive the heaviest sentence.

**21** Now Jesus looked up and saw the rich putting their offerings in the temple treasury <sup>2</sup>and he saw a poor widow put in two farthings; <sup>3</sup>and he said, Truly I tell you, this poor widow has put in more than all of them; <sup>4</sup>for the gifts they all put in were what they had to spare; but she in her want has given all she had to live on.

<sup>5</sup>Now when some of them spoke of the temple, how beautiful it was made with fine stones and costly gifts, Jesus said, <sup>6</sup>As for these things that you see, the time is coming when there shall not be left one stone on another, that shall not be torn down. <sup>7</sup>They asked him, When, Master, shall these things happen? And what shall be the sign when they are about to come? <sup>8</sup>He said, Take care that you are not deceived. Many shall come in my name and say, I am he, and, The time is here; do not follow

them; <sup>9</sup>and when you hear of wars and disorders, do not be afraid; these things have to come first; but the end will not come at once.

<sup>10</sup>Then he said to them, Nation will rise against nation and kingdom against kingdom; <sup>11</sup>there will be great earthquakes, and famines and outbreaks of disease in many places, and great wonders and signs in the sky. <sup>12</sup>But before all this, they will lay their hands on you and persecute you, handing you over to meeting-houses and prisons, and dragging you before kings and governors for my sake. <sup>13</sup>It will be an opportunity for you to bear witness. <sup>14</sup>Remember, therefore, not to prepare your defence beforehand; <sup>15</sup>for I myself will put into your mouths wise words, which all your enemies shall not be able to resist or speak against. <sup>16</sup>But you will be betrayed by parents and brothers and family and friends, and killed by them; <sup>17</sup>and you will be hated by all men because of me; <sup>18</sup>but not a hair of your head shall be lost. <sup>19</sup>By enduring you shall win your \*souls.

<sup>20</sup>But when you see Jerusalem surrounded by armies, then know that her ruin is at hand. <sup>21</sup>Then let those that are in Judea escape into the hills; and let those that are inside the city leave it. Let those that are in the fields not enter it; <sup>22</sup>for these are the days of punishment, that all that is written in the scriptures may come true. <sup>23</sup>But alas for women with child and for women with babies at the breast in those days; for terrible trouble shall come upon the earth and wrath upon this people.

<sup>24</sup>They shall fall by the edge of the sword,

And be carried away prisoners of war among all nations.

And Jerusalem shall be crushed under foot by the heathen,  
Till the times of the heathen are past.

<sup>25</sup>There shall be signs in sun and moon and stars,

And upon the earth terror among the heathen

In amazement at the noise of the sea and of the waves;

<sup>26</sup>Men's hearts failing them for fear

And waiting for the things that are coming upon the world.

For the powers in the heavens shall be shaken;

<sup>27</sup>And then shall they see the Son of man coming on a cloud

With power and great glory.

<sup>28</sup>But when these things begin to happen, look up and raise your heads; for your deliverance is near.

<sup>29</sup>And he told them a parable: Look at the fig-tree or any tree; <sup>30</sup>as soon as they put out their leaves, you can see for yourselves that summer is near. <sup>31</sup>So when you see these things happen, you can see that the kingdom of God is near. <sup>32</sup>Truly I tell you, the people of this present time shall not pass away, till all these things happen. <sup>33</sup>Heaven and earth shall pass away, but my words shall not pass away.

<sup>34</sup>Take care that your hearts are not weighed down with over-eating and drunkenness and worldly cares; or that day may come suddenly on you like a trap. <sup>35</sup>For it will come upon all those that are living on the face of the earth. <sup>36</sup>Be wakeful at all times, and pray that you may be strong enough\*to escape all these things that are coming, and to stand before the Son of man.

<sup>37</sup>By day he taught in the temple; then he left the city and passed the night on the hill called the Mount of Olives. <sup>38</sup>And early next morning all the people came to him in the temple to hear him.

**22** Now the feast of unleavened bread which is called the passover was coming near. <sup>2</sup>The high priests and the scribes were looking for an opportunity to destroy him (for they were afraid of the people).

<sup>3</sup>Then Satan entered into Judas called Iscariot, who was one of the Twelve. <sup>4</sup>He went and made plans with the chief priests



and the captains of the guard how he should betray him to them. <sup>5</sup>They were very glad, and promised to pay him money. <sup>6</sup>He agreed to this, and began to look for an opportunity to betray him in the absence of the crowd.

<sup>7</sup>When the day of unleavened bread came, on which the pass-over lamb had to be sacrificed, <sup>8</sup>Jesus told Peter and John to go and make preparations for them to eat the passover. <sup>9</sup>They said to him, Where do you wish us to make preparations? <sup>10</sup>He said to them, As soon as you enter the city, a man will meet you carrying a water-pot; follow him to the house that he enters, <sup>11</sup>and say to the owner of the house, The Master says, where is the room where I am to eat the passover with my disciples? <sup>12</sup>And he will show you a large room upstairs ready with cushions; make preparations there. <sup>13</sup>So they went and found everything just as he had said; and they made preparations for the passover.

<sup>14</sup>And when the time came, he took his place at table, and the apostles with him. <sup>15</sup>And he said to them, I have greatly desired to eat this passover with you before I suffer. <sup>16</sup>For, I tell you, I shall not eat it until it is made perfect in the kingdom of God. <sup>17</sup>And he took a cup and gave thanks and gave it to them, and said, Take this and share it among you; <sup>18</sup>for I tell you, I will not drink of the fruit of the vine any more until the kingdom of God comes. <sup>19</sup>And he took bread and gave thanks and broke it and gave it to them, and said, This is my body.\* . . . <sup>21</sup>But look! the hand of him that betrays me is with me at the table. <sup>22</sup>For the Son of man goes his way according to the purpose\* of God; but alas for that man by whom he is betrayed! <sup>23</sup>Then they began to ask one another which of them was going to do this.

<sup>24</sup>And they began to argue which of them was to be thought the greatest. <sup>25</sup>But he said to them,

The kings of the heathen govern by force,

And those in authority give themselves the title Friends of the People.

<sup>26</sup>Not so with you;

He that is greatest among you must be like the youngest,  
And he that is chief like him that serves.

<sup>27</sup>Which is the greater, he that sits at table or he that serves?  
Is it not he that sits at table?

But I am among you as one that serves.

<sup>28</sup>You are the men that have stood by me in my trials; and I promise to you a kingdom, <sup>29</sup>as my Father has promised to me, <sup>30</sup>that you may eat and drink at my table in my kingdom; and you shall sit on thrones judging the twelve tribes of Israel.

<sup>31</sup>Simon, Simon, Satan has asked permission to separate you all out like wheat; <sup>32</sup>but I have prayed that your own faith may not fail; when you have turned again, strengthen your brethren.

<sup>33</sup>Peter said to him, Lord, I am ready to go with you to prison or to death. <sup>34</sup>Jesus said, I tell you, Peter, the cock shall not crow\* today till you have three times disowned me.

<sup>35</sup>Jesus said to them, When I sent you out without purse or bag or sandals, were you in want of anything? They said, No, nothing. <sup>36</sup>He said to them, But now let him that has a purse take it, and a bag too. And let him that has no sword sell his cloak and buy one. <sup>37</sup>For I tell you, this scripture must be proved true in me, He was counted among criminals; for that which concerns me is coming true. <sup>38</sup>They said, See, Lord, here are two swords. He said to them, Enough.

<sup>39</sup>And he left the city and went his way, as he was accustomed to do, to the Mount of Olives. And his disciples followed him. <sup>40</sup>When he reached the place, he said, Pray that you may not come into temptation. <sup>41</sup>Then he went apart about a stone's throw from them, and fell on his knees and prayed, <sup>42</sup>Father, if thou art willing, take this cup from me; yet not my will, but

thine, be done. <sup>43</sup>And an angel from heaven appeared to him, strengthening him; <sup>44</sup>and being in great anxiety he prayed more earnestly; and his sweat was like drops of blood falling on the ground. <sup>45</sup>And he rose up from prayer and came to the disciples and found them sleeping for sorrow; <sup>46</sup>and he said to them, Why are you sleeping? Stand up and pray that you may not come into temptation.

<sup>47</sup>While he was still speaking, a crowd appeared; and the man named Judas, one of the Twelve, was at the head of them; and he came up to Jesus to kiss him. <sup>48</sup>Jesus said to him, Judas, are you betraying the Son of man with a kiss? <sup>49</sup>When those that were with him saw what was coming, they said, Lord, shall we strike with our swords? <sup>50</sup>And one of them struck the high priest's slave, and cut off his ear. <sup>51</sup>Jesus answered, \*Let me do this much; and he touched his ear and healed him. <sup>52</sup>Then Jesus said to the chief priests and the captains of the temple-guard and the elders that had come to take him, Have you come out with swords and clubs as though I were a robber? <sup>53</sup>I have been with you day after day in the temple and you did not lay a hand on me; but this is your time, and the power of darkness.

<sup>54</sup>Then they arrested Jesus and led him away and took him to the house of the high priest. But Peter followed far behind. <sup>55</sup>And they lit a fire in the middle of the courtyard, and sat round it, and Peter sat down among them. <sup>56</sup>And a maid-servant saw him sitting in the light of the fire, and looked hard at him and said, This man too was with him. <sup>57</sup>But he disowned him: Woman, he said, I do not know him. <sup>58</sup>Soon afterwards a man saw him and said, You are one of them too; but he said, Man, I am not. <sup>59</sup>About an hour later another man declared confidently, This man certainly was with him; for he is a Galilean. <sup>60</sup>Peter said, Man, I do not know what you mean. And at once, while he was speaking, a cock crew. <sup>61</sup>And the Lord turned and

looked at Peter. And Peter remembered what the Lord had said: Before the cock crows today, you will three times disown me. <sup>62</sup>And he went out and wept bitterly.

<sup>63</sup>The men in charge of Jesus made sport of him and beat him.

<sup>64</sup>They covered his eyes and asked him, Tell us who it was that hit you, tell us by prophecy. <sup>65</sup>And they shouted much more abuse at him.

<sup>66</sup>When day came all the elders of the people met together, both the chief priests and the scribes; and they brought him before their council, and said, If you are the Christ, tell us.

<sup>67</sup>But he said to them, Even if I tell you, you will not believe;

<sup>68</sup>and if I ask you a question, you will not answer. <sup>69</sup>From this time forward the Son of man shall be seated at the right hand of the power of God. <sup>70</sup>They all said, Are you, then, the Son of God? He said to them, You say that I am. <sup>71</sup>They said, What more need have we of evidence? We have heard it ourselves from his own lips.

**23** Then they all rose in a body, and took him to Pilate; <sup>2</sup>and made this charge against him: We have found this fellow turning our nation against the government, telling them not to pay taxes to Caesar, saying that he is Christ, a king. <sup>3</sup>Pilate asked him, Are you the king of the Jews? He answered him, You have said it.

<sup>4</sup>Pilate said to the chief priests and the crowds, I find no guilt in this man. <sup>5</sup>But they pressed him more urgently, He is stirring up the people with his teaching all over Judea; he began in Galilee, and now he is here. <sup>6</sup>When Pilate heard that, he asked if the man were a Galilean; <sup>7</sup>and when he discovered that he was under Herod's government he sent him up before Herod, for he too was in Jerusalem at that time.

<sup>8</sup>And Herod was very glad when he saw him; he had wished

to see him for a long time, because he had heard about him; he hoped also to see a miracle performed by him. <sup>9</sup>He put many questions to him; but Jesus did not answer. <sup>10</sup>And the chief priests and scribes stood round accusing him fiercely. <sup>11</sup>Then Herod with his soldiers, treating him with scorn, made sport of him, put a splendid robe on him and sent him back to Pilate. <sup>12</sup>And Pilate and Herod (who had formerly been enemies), became friends that very day.

<sup>13</sup>But Pilate called together the chief priests and the leading men and the people and said to them, <sup>14</sup>You brought this man before me on a charge of making the people disaffected against the government. I have examined him in your presence and found him not guilty of the things that you accuse him of; <sup>15</sup>and Herod agrees; for he has sent him back to us; he has done nothing, as you see, deserving death. <sup>16</sup>I shall give him a beating, therefore, and set him free.

<sup>18</sup>But they shouted out all together, Away with this fellow; set Barabbas free for us. <sup>19</sup>(This was a man who had been thrown into prison for his part in a riot in the city, and for murder.) <sup>20</sup>Pilate wishing to set Jesus free, called out to them again; <sup>21</sup>but they shouted, Crucify him, crucify him. <sup>22</sup>Pilate said to them the third time, What has he done wrong? I find him guilty of nothing deserving death; so I shall give him a beating and set him free. <sup>23</sup>But they went on demanding with loud shouts that he should be crucified. <sup>24</sup>And their voices were too strong for him. Then Pilate gave sentence that what they demanded should be done. <sup>25</sup>He set free the man they asked for, the man that had been thrown into prison for rioting and murder; but he handed over Jesus to them to work their will on him.

<sup>26</sup>And as they led Jesus away, they seized a man named Simon, a native of Cyrene, who was coming in from the country, and laid the cross on him to carry after Jesus.



<sup>27</sup>And there followed him a crowd of people and women who beat their breasts and mourned for him. <sup>28</sup>Jesus turned to them and said,

Daughters of Jerusalem,  
Do not weep for me;  
Weep for yourselves and for your children.

<sup>29</sup>For the days are coming, when the cry will be:

Happy are the childless,  
And the wombs that never bore,  
And the breasts that never nursed.

<sup>30</sup>Then they shall say to the mountains, Fall on us,  
And to the hills, Cover us.

<sup>31</sup>For if they do this, when the wood is green,  
What will be done, when the wood is dry?

<sup>32</sup>And two other men, criminals, were led out to be put to death with him.

<sup>33</sup>When they came to the place called Dead Man's Head they crucified him there, and the criminals too, one on his right and the other on his left. <sup>34</sup>And Jesus said, Father, forgive them, they do not know what they are doing. Then they drew lots and divided his clothes among themselves. <sup>35</sup>And the people stood and watched. As for the leading men, they laughed aloud at him, and said, He saved others; let him save himself, if he is the Christ of God, his chosen one. <sup>36</sup>The soldiers also made sport of him, coming up and offering him \*cheap wine, and saying, <sup>37</sup>If you are the King of the Jews, save yourself. <sup>38</sup>And there was a written notice above his head, This is the King of the Jews.

<sup>39</sup>One of the criminals hanging there abused him: Are you not the Christ? Save yourself and us, he said. <sup>40</sup>But the other rebuked him: Are you not afraid even of God? You are suffering the same punishment; <sup>41</sup>and we justly; for we are receiving what

our deeds deserve; but this man has done nothing wrong. <sup>42</sup>And he said, Jesus, remember me when you come in your kingdom. <sup>43</sup>He said to him, Truly I tell you, today you shall be with me in Paradise.

<sup>44</sup>It was now about noon, and there was darkness over the whole earth till three o'clock, \*the sun being in eclipse. <sup>45</sup>And the curtain in the holy place was torn in two.

<sup>46</sup>Then Jesus cried with a loud voice, Father, into thy hands I give up my spirit. And when he had said this, he breathed his last breath.

<sup>47</sup>When the sergeant saw what was done he praised God, and said, Truly this was a good man.

<sup>48</sup>And all the crowds that had come together to see the sight, when they saw what happened, went away beating their breasts. <sup>49</sup>But all that knew him were standing far away, together with the women that had followed him from Galilee, watching these things.

<sup>50</sup>Now there was a man called Joseph, a member of the council, a good man and a good Jew, <sup>51</sup>who had not given his approval to the plan and the action of the council; he belonged to Arimathea, a Jewish town; and he was waiting for the kingdom of God. <sup>52</sup>This man went to Pilate and asked him for the body of Jesus. <sup>53</sup>And he took the body down, and wrapped it in linen, and laid him in a grave cut in the rock, where no one had yet been laid. <sup>54</sup>It was the day of \*preparation and the \*sabbath was \*beginning. <sup>55</sup>The women who had come with Jesus from Galilee followed Joseph and saw the grave, and how the body of Jesus was laid there; <sup>56</sup>and then they went home and prepared spices and sweet oils.

On the sabbath day they rested in obedience to the commandment.

**24** But on the \*first day of the week, very early in the morning, they came to the grave with the spices that they had prepared. <sup>2</sup>And they found the stone rolled away from the place; <sup>3</sup>but when they went inside they did not find the body of the Lord Jesus. <sup>4</sup>Then as they were wondering about this, two men in bright clothing suddenly stood beside them; <sup>5</sup>they were struck with fear and bowed their faces to the ground; but the men said to them, Why are you looking among the dead for him that is alive? <sup>6</sup>He is not here; he has risen. Remember how he said to you, while he was still in Galilee, <sup>7</sup>that the Son of man must be betrayed into the hands of \*sinful men, and be crucified, and on the third day rise again. <sup>8</sup>And they remembered his words, <sup>9</sup>and returned, and told all these things to the eleven, and all the rest. <sup>10</sup>The women were Mary Magdalene and Joanna and Mary the mother of James; and the other women with them told the apostles of these things; <sup>11</sup>but their words seemed to them to be foolish talk; they did not believe them. <sup>12</sup>\* But Peter set out and ran to the grave; but when he looked in, he saw nothing but the linen cloths; so he went home surprised at what had happened.

<sup>13</sup>Now two of them were walking that day to a village called Emmaus, about seven miles from Jerusalem. <sup>14</sup>And they were talking together about all the things that had happened. <sup>15</sup>While they were talking and discussing, Jesus himself came up, and walked with them; <sup>16</sup>but their eyes were kept from knowing who he was. <sup>17</sup>He said to them, What is this that you are discussing together as you walk? And they stood still, looking sad. <sup>18</sup>Then one of them, whose name was Cleopas, answered him, Are you only a stranger in Jerusalem? Do you not know about the things that have been happening in the city these days? <sup>19</sup>He said to them, What things? They said to him, About Jesus of Nazareth, who before God and all our people was a prophet powerful in

deed and word; <sup>20</sup>and how the chief priests and our leading men handed him over to be sentenced to death, and crucified him. <sup>21</sup>We were hoping that he was going to deliver Israel. But besides all this it is three days since these things happened. <sup>22</sup>Some women of our company, however, have astonished us; they went early in the morning to the grave; <sup>23</sup>they did not find his body; but they came and told us that they had seen a vision of angels, who said that he was alive. <sup>24</sup>And some of our number went to the grave and found it just as the women had said; but they did not see him. <sup>25</sup>Then Jesus said to them, O dull and slow to believe all that the prophets have spoken! <sup>26</sup>Was it not necessary that the Christ should suffer these things and enter his glory? <sup>27</sup>And beginning with Moses and all the prophets, he made clear to them the meaning of the things written in the scriptures about himself. <sup>28</sup>When they came to the village to which they were walking, he seemed to intend to go further; <sup>29</sup>but they urged him strongly: Stay with us, they said, it is near evening, and the day is almost done. And he went in to stay with them. <sup>30</sup>And when he sat down to eat with them, he took bread, and gave thanks, and broke it, and gave it to them. <sup>31</sup>And their eyes were opened, and they knew him, and he went suddenly out of their sight. <sup>32</sup>And they said to one another, Were not our hearts warmed in us, while he talked with us on the road, while he opened up the scriptures to us? <sup>33</sup>And they set off that very moment, and returned to Jerusalem, and found the eleven and their company gathered together <sup>34</sup>and saying, The Lord is risen indeed; he has appeared to Simon. <sup>35</sup>So they told them what had happened to them on the road, and how he had been made known to them in the breaking of the bread.

<sup>36</sup>While they were speaking, there was Jesus himself standing among them! And he said to them, Peace to you. <sup>37</sup>They were filled with fear and terror and thought they saw a \*ghost. <sup>38</sup>But

he said to them, Why are you troubled? Why do questions arise in your hearts? <sup>39</sup>Look at my hands and my feet, for it is I. Feel me and see; for a \*ghost has not flesh and bones as you see that I have. <sup>40</sup>And when he had said this, he showed them his hands and his feet. <sup>41</sup>But they still could not believe for joy, and they were greatly astonished; then he said to them, Have you anything here to eat? <sup>42</sup>And they gave him a piece of roast fish; <sup>43</sup>and he took it and ate before their eyes.

<sup>44</sup>And he said to them, This is what I told you while I was still with you—that everything that is written about me in the law of Moses and the Prophets and the Psalms must come true. <sup>45</sup>Then he opened their minds to understand the scriptures. <sup>46</sup>And he said to them, So it is written that the Christ should suffer, and rise from the dead on the third day, <sup>47</sup>and that in his name repentance and forgiveness of sins should be preached to all the nations, beginning at Jerusalem. <sup>48</sup>And you are witnesses of these things. <sup>49</sup>See, now, I will send down upon you that which my Father has promised. But stay in the city, until you are clothed with power from above.

<sup>50</sup>And he led them out as far as Bethany; and he lifted up his hands, and blessed them, <sup>51</sup>and while he was blessing them, he was parted from them \*. <sup>52</sup>And they worshipped him, and went back to Jerusalem with great joy, <sup>53</sup>and spent all their time in the temple giving thanks to God.



# SAINT JOHN

**1** In the beginning the Word of God was there. And the Word was face to face with God, and the Word was God. <sup>2</sup>He was in the beginning face to face with God. <sup>3</sup>All things came into being through him, and apart from him nothing that has come, came into being. <sup>4</sup>In him was life, and the life was the light of men. <sup>5</sup>The light is shining in the darkness, and the darkness has not defeated it.

<sup>6</sup>A man appeared, sent by God, whose name was John. <sup>7</sup>He came as a witness, to bear witness to the light, so that through him all might have faith. <sup>8</sup>He was not the light; he came to bear witness to the light.

<sup>9</sup>The true light which gives light to every man was coming into the world. <sup>10</sup>He was in the world, and the world was made by him, and the world did not know him. <sup>11</sup>He came to his own place, and his own people did not receive him. <sup>12</sup>But to all those that did receive him he gave the power to become sons of God; to those, that is, that have faith in his name, <sup>13</sup>who were born not of blood, nor yet of the will of the flesh, nor yet of the will of man, but of God. <sup>14</sup>And the Word became flesh, and dwelt among us, and with our eyes we saw his glory, the glory of the only Son from the Father, full of grace and truth.

<sup>15</sup>John bore witness to him, and cried out, This is the man I spoke of when I said, He that comes after me has taken his place in front of me. For he was before me.

<sup>16</sup>We have all received out of his perfection, grace after grace. <sup>17</sup>For the law was given through Moses; <sup>18</sup>grace and truth came through Jesus Christ. No one has ever seen God; the only Son who is on the Father's breast, he has made him known.

<sup>19</sup>Now this is the evidence of John, when the Jews sent priests and Levites to him from Jerusalem, to ask him, Who are you?

<sup>20</sup>He confessed, he did not deny, he confessed, <sup>21</sup>I am not the Christ. And they asked him: What, then, are you? Are you Elijah? And he said, I am not. Are you the prophet? And he answered, No. <sup>22</sup>They said to him, Who are you?—that we may take an answer to those that sent us. What do you say about yourself? <sup>23</sup>He said, I am the voice of one that cries out in the wilds, Make straight the Lord's highway, as the prophet Isaiah said. <sup>24</sup>Now they had been sent from the Pharisees. <sup>25</sup>And they asked him, Why, then, do you baptize, if you are neither the Christ, nor Elijah, nor the prophet? <sup>26</sup>John answered them, I am baptizing with water. But among you there stands one whom you do not know, <sup>27</sup>one that comes after me; I am not fit to untie the strap of his sandal. <sup>28</sup>This was at Bethany where John was baptizing.

<sup>29</sup>The next day John saw Jesus coming towards him, and said, Look, the Lamb of God, who takes away the sin of the world. <sup>30</sup>This is he of whom I said, There is one coming after me, who has taken his place in front of me, for he was before me. <sup>31</sup>I myself did not know him; but it was in order that he might be made known to Israel, that I came and baptized with water. <sup>32</sup>And John bore witness: I saw the Spirit coming down like a dove from heaven, and it remained on him. <sup>33</sup>I myself did not know him; but he that sent me to baptize with water said to me, He on whom you see the Spirit come down and remain, that is he who baptizes with the Holy Spirit. <sup>34</sup>I myself have seen, and I have borne witness that this is the Son of God.

<sup>35</sup>On the next day again John was standing, and two of his disciples; <sup>36</sup>and looking at Jesus as he passed, he said: Look, the Lamb of God. <sup>37</sup>The two disciples heard what he said, and they followed Jesus. <sup>38</sup>Jesus turned and seeing them following said to them, What are you looking for? They said to him, Rabbi (which means \*Master), where are you staying? <sup>39</sup>He said to

them, Come and see. So they went and saw where he was staying; and they stayed with him the rest of that day. (It was about four o'clock.) <sup>40</sup>One of the two that heard John speak and followed Jesus was Andrew, Simon Peter's brother. <sup>41</sup>He first found his brother Simon, and said to him, We have found the Messiah (which means the Christ). <sup>42</sup>He brought him to Jesus: Jesus looked at him, and said, You are Simon the son of John. You shall be called Cephas (which means \*Peter).

<sup>43</sup>The next day Jesus decided to go to Galilee; and he found Philip. And he said to him, Follow me. <sup>44</sup>Now Philip was from Bethsaida, the town of Andrew and Peter. <sup>45</sup>Philip found Nathaniel and said to him, We have found the one that Moses in the law, and the prophets also, wrote about, Jesus, the son of Joseph, from Nazareth. <sup>46</sup>Nathaniel said to him, Can any good thing come out of Nazareth? Philip said to him, Come and see. <sup>47</sup>Jesus saw Nathaniel coming to him, and said of him, Look, a real Israelite; there is no deceit in him. <sup>48</sup>Nathaniel said to him, How do you know me? Jesus answered him, Before Philip called you, when you were under the fig tree, I saw you. <sup>49</sup>Nathaniel answered, Rabbi, you are the Son of God, you are the king of Israel. <sup>50</sup>Jesus answered, Do you believe because I said to you, I saw you under the fig tree? <sup>51</sup>You will see greater things than these. And he said to him, Truly, truly I tell you all, you shall see heaven opened, and God's angels going up and coming down on the Son of man.

2 Two days afterwards there was a wedding at Cana in Galilee; and the mother of Jesus was there. <sup>2</sup>Jesus too had been invited with his disciples, to the wedding. <sup>3</sup>When the wine came to an end, his mother said to Jesus, They have no wine. <sup>4</sup>Jesus said to her, Woman, what have you to do with me? My time has not come yet. <sup>5</sup>His mother said to the servants, Do

whatever he tells you. <sup>6</sup>Now there were six stone waterpots standing there, for the Jews' purification ceremonies, each holding twenty or thirty gallons. <sup>7</sup>Jesus said to them, Fill the waterpots with water. And they filled them full to the top. <sup>8</sup>He said to them: Now draw some out and take it to the \*president of the feast; <sup>9</sup>and they did so. And when the \*president of the feast tasted the water that had become wine—because he did not know where it had come from, though the servants that drew the water knew—<sup>10</sup>he called the bridegroom, and said, Everyone else serves good wine first, and then the worse, when men have drunk deep; but you have kept the good wine till now. <sup>11</sup>This, the first of his signs, Jesus did at Cana in Galilee, and showed men his glory, and his disciples believed in him.

<sup>12</sup>After this he went down to Capernaum, with his mother, his brothers and his disciples, and they stayed there a few days.

<sup>13</sup>Now the Jewish passover was near, and Jesus went up to Jerusalem. <sup>14</sup>There he found, inside the temple, the dealers in cattle and sheep and pigeons, and the money-changers at their tables. <sup>15</sup>And he made a whip of rope and drove them all, \*and the sheep and the cattle, out of the temple, and spilt the changers' money, and overturned their tables, <sup>16</sup>and said to the pigeon-sellers, Take these things out. You shall not turn my Father's house into a market house. <sup>17</sup>His disciples remembered that it was written, Jealous love of thy house will eat me up. <sup>18</sup>The Jews, then, said to him, What sign do you show us, since you act in this way? <sup>19</sup>Jesus said to them: Destroy this holy place, and in three days I will raise it up. <sup>20</sup>The Jews said: This holy place has taken forty-six years to build; are you going to raise it up in three days? <sup>21</sup>But he was speaking of the holy place which was his body. <sup>22</sup>So when he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.

<sup>23</sup>Now when he was in Jerusalem at the passover feast many came to believe in his name, when they saw the signs which he did. <sup>24</sup>But Jesus himself would not trust himself to them; <sup>25</sup>for he knew all men, and did not need anyone to bear witness about man; for he himself knew what was in man.

**3** Now there was among the Pharisees a man called Nicodemus, a leading man among the Jews. <sup>2</sup>This man came to Jesus by night, and said to him, Rabbi, we know that you are a teacher come from God; for no man could do the signs which you do, if God were not with him. <sup>3</sup>Jesus answered: Truly, truly I tell you, unless a man is born again, he cannot see the kingdom of God. <sup>4</sup>Nicodemus said to him: How can a man be born when he is old? Can he enter his mother's womb a second time and be born? <sup>5</sup>Jesus answered, Truly, truly I tell you, unless a man is born of water and Spirit he cannot enter the kingdom of God. <sup>6</sup>That which is born of the flesh is flesh, and that which is born of the \*Spirit is spirit. <sup>7</sup>Do not wonder that I said to you, You must \*all be born again. <sup>8</sup>The \*wind blows as it likes and you hear the sound of it, but you do not know where it is coming from, or where it is going to: <sup>9</sup>it is the same with everyone born of the \*Spirit. <sup>10</sup>Nicodemus answered, How can this happen? Jesus answered, Are you a teacher of Israel, and yet do not understand this? <sup>11</sup>Truly, truly I tell you, we speak what we know, and bear witness to what we have seen, and you do not accept our evidence. <sup>12</sup>If I have told you earthly things and you do not believe, how will you believe, if I tell you heavenly things? <sup>13</sup>No one has gone up into heaven but he that came down from heaven, the Son of man, \*who is in heaven. <sup>14</sup>And as Moses lifted up the snake in the wilds, so must the Son of man be lifted up, <sup>15</sup>that everyone that has faith in him may have everlasting life.



<sup>16</sup>For God so loved the world that he gave his only Son, that everyone that believes in him should not be lost, but have everlasting life. <sup>17</sup>For God sent his Son into the world not to judge the world, but that through him the world might be saved. <sup>18</sup>The man that believes in him is not judged; but the man that will not believe is judged already, because he has refused to believe in the name of the only Son of God. <sup>19</sup>And this is the judgement, that the light has come into the world, and yet men loved darkness rather than light; for their deeds were wicked. <sup>20</sup>For the wrong-doer always hates the light and will not come to the light, lest his deeds should be shown up. <sup>21</sup>But the man who \*lives the truth comes to the light, that his deeds may be shown to have been done in God.

<sup>22</sup>After this, Jesus and his disciples went into Judea; and he stayed there with them, and was baptizing. <sup>23</sup>And John, too, was baptizing at Aenon near Salim, because there was plenty of water there; and people were coming there and being baptized; <sup>24</sup>for John had not yet been thrown into prison.

<sup>25</sup>A discussion arose between some of John's disciples and a Jew about purification. <sup>26</sup>And they came to John and said, Rabbi, the man who was with you on the other side of the Jordan, to whom you bore witness, is baptizing, and everyone is coming to him. <sup>27</sup>John answered, No one can receive anything, unless it is given him from heaven. <sup>28</sup>You yourselves are my witnesses that I said, I am not the Christ, but I am sent on in front of him. <sup>29</sup>It is the bridegroom that has the bride. But the bridegroom's friend, who stands and listens to him, is filled with joy at the bridegroom's voice. My joy, then, is complete. <sup>30</sup>He must grow greater; I must grow less.

<sup>31</sup>He that comes from above is above all; he that is of earth is of earth, and of earth he speaks. He that comes from heaven is above all; <sup>32</sup>he bears witness to what he has seen and heard:

and no one accepts his evidence. <sup>33</sup>He that accepts his evidence has put his seal to this, namely, that God is true. <sup>34</sup>He whom God has sent speaks the words of God, for \*God gives him his Spirit without measure. <sup>35</sup>The Father loves the Son and has given everything into his hand. <sup>36</sup>He that has faith in the Son has everlasting life; but he that disobeys the Son shall not see life; the Wrath of God remains on him.

4 Now when the Lord knew that the Pharisees had heard that he was making and baptizing more disciples than John <sup>2</sup>(and yet Jesus himself was not baptizing, but his disciples), <sup>3</sup>he left Judea and went back again to Galilee. <sup>4</sup>And he had to pass through Samaria. <sup>5</sup>So he came to a town in Samaria called Sychar, near the piece of land that Jacob gave to his son Joseph. <sup>6</sup>And Jacob's well was there. Jesus, then, being tired by the journey, sat down, \*as he was, by the well. It was about noon. <sup>7</sup>A Samaritan woman came to draw water. Jesus said to her, Give me a drink <sup>8</sup>(for his disciples had gone into the town to buy food). <sup>9</sup>So the woman said, How is it that you, a Jew, ask me, a Samaritan woman, for a drink? For Jews do not mix with Samaritans. <sup>10</sup>Jesus answered her, If you knew the gift of God, and who it is that says to you, Give me a drink, you would have asked him, and he would have given you \*running water. <sup>11</sup>The woman said to him, Sir, you have nothing to draw with, and it is a deep well. So where can you get your running water? <sup>12</sup>Are you a greater man than our father Jacob, who gave us the well, and drank from it himself, and his sons and his cattle? <sup>13</sup>Jesus answered, Anyone that drinks this water will become thirsty again; <sup>14</sup>but the man that drinks the water that I shall give him will never again be thirsty; the water that I give him will be a spring of water in him, springing up to everlasting life. <sup>15</sup>The woman said to him, Sir, give me this water, and then

I shall never be thirsty, or come all the way here to draw. <sup>16</sup>Jesus answered, Go, call your husband and come here. <sup>17</sup>The woman answered, I have no husband. Jesus answered, You were right when you said, I have no husband. <sup>18</sup>For you have had five husbands, and the man you have now is not your husband. That was a true word you spoke. <sup>19</sup>The woman said to him, Sir, I see you are a prophet. <sup>20</sup>Our forefathers worshipped God on this mountain; but you Jews say that the proper place of worship is at Jerusalem. <sup>21</sup>Jesus said to her, Believe me, woman, the time is coming when you will worship the Father neither on this mountain, nor at Jerusalem. <sup>22</sup>You worship you do not know what; we know what we worship; for salvation comes from the Jews. <sup>23</sup>But the time is coming, it is here already, for the true worshippers to worship the Father in spirit and in truth. These are the worshippers the Father looks for. <sup>24</sup>God is spirit; and his worshippers must worship him in spirit and in truth. <sup>25</sup>The woman said to him, I know that Messiah (which means Christ) is coming. When he comes he will tell us everything. <sup>26</sup>Jesus said, I am \*Messiah, I that am talking to you.

<sup>27</sup>At this moment his disciples came back; and they were astonished that he was talking with a woman. Yet none of them said, What do you want? or, Why are you talking with her? <sup>28</sup>So the woman left her waterpot, and went back to the town, and said to the people: <sup>29</sup>Come and see a man that told me everything I have ever done. Can this be the Christ? <sup>30</sup>So they went out of the town and were on their way to see him.

<sup>31</sup>Meanwhile his disciples urged him, Rabbi, eat something. <sup>32</sup>But he said to them, I have food to eat that you know nothing of. <sup>33</sup>So his disciples said to one another, Can someone have brought him something to eat? <sup>34</sup>Jesus said to them, My food is to do the will of him that sent me and to complete his work. <sup>35</sup>Do you not say yourselves, Four months more, then harvest

will be here? Look, I tell you, use your eyes and look at the fields: they are white already for harvest. <sup>36</sup>The reaper is getting his pay and bringing in the harvest for everlasting life; so that sower and reaper may be glad together. <sup>37</sup>For the saying is true here too: One sows and another reaps. <sup>38</sup>I sent you to reap a harvest for which you did not work; others have done the hard work, and you \*enjoy the fruit.

<sup>39</sup>Now many of the Samaritans in that town believed in him because of the word of the woman who bore witness to him: He told me everything that I have ever done. <sup>40</sup>So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. <sup>41</sup>And a great many more believed in him because of the word he spoke himself; <sup>42</sup>and they said to the woman, We no longer believe because of what you said; for we have heard for ourselves, and we know that this man is truly the Saviour of the world.

<sup>43</sup>When the two days were over, he left them and went on to Galilee; <sup>44</sup>for Jesus himself declared that a prophet receives no honour in his own country. <sup>45</sup>So when he reached Galilee, the Galileans welcomed him; for they had seen everything he did at the feast at Jerusalem—for they too had been to the feast.

<sup>46</sup>He came again, then, to Cana in Galilee, where he had made the water wine. Now at Capernaum one of the king's officers had a son who was sick; <sup>47</sup>when he heard that Jesus had come from Judea to Galilee, he went to him and begged him to come down and heal his son; for he was at the point of death. <sup>48</sup>So Jesus said to him, Unless you see signs and wonders you will not believe. <sup>49</sup>The officer said to him, Sir, come down, before my boy is dead. <sup>50</sup>Jesus said to him, Go, your son is alive. The man believed what Jesus had said to him, and began his journey home. <sup>51</sup>And while he was still going down, his slaves came to meet him, and told him that his son was alive. <sup>52</sup>So he asked

them what time he began to get better. They said to him, Yesterday about an hour after noon the fever left him. <sup>53</sup> So the father knew that it was at the very time when Jesus said to him, Your son is alive. And both he himself and all his household became believers. <sup>54</sup> This was the second sign that Jesus did after coming from Judea to Galilee.

**5** After this there was a feast of the Jews and Jesus went up to Jerusalem.

<sup>2</sup> Now there is at Jerusalem by the Sheep Gate a pool which is called in Hebrew Bethesda; it has five covered courts, <sup>3</sup> in which a crowd of sick folk used to lie, blind and lame and wasted. <sup>5</sup> And there was a man there who had been ill for thirty-eight years. <sup>6</sup> Jesus saw him lying there, and knowing that he had been in that state for a long time, said to him, <sup>7</sup> Do you wish to be healed? The sick man answered, Sir, I have nobody when the water is stirred to put me into the pool; but while I am on my way, someone else steps down before me. <sup>8</sup> Jesus said, Get up, take up your stretcher, and walk about. <sup>9</sup> And at once the man was healed, and took up his stretcher, and began to walk about. <sup>10</sup> Now that day was the sabbath. So the Jews said to the man that had been healed, It is the sabbath day; it is not lawful for you to take up your stretcher. <sup>11</sup> But he answered them, The man that healed me, he told me, Take up your stretcher and walk about. <sup>12</sup> They asked him: Who was it that told you to take up your stretcher and walk about? <sup>13</sup> But the man that had been healed did not know who it was, for Jesus had moved away, because there was a crowd in the place. <sup>14</sup> Afterwards Jesus found him in the temple and said to him, See, you are well again. Sin no more, or a worse thing may happen to you. <sup>15</sup> The man went off and told the Jews that it was Jesus who had healed him. <sup>16</sup> For this reason the Jews began to



persecute Jesus because he was doing such things on the sabbath day. <sup>17</sup>Jesus answered them, My Father has been working till now, and I am working too. <sup>18</sup>So for this reason the Jews were all the more eager to kill him, because he not only broke the sabbath, but called God his Father, making himself equal to God.

<sup>19</sup>Jesus answered them, Truly, truly I tell you, the Son can do nothing by himself, but only what he sees the Father doing; whatever he does, the Son does also. <sup>20</sup>For the Father loves the Son and shows him everything that he does; and he will show him greater things than these, to astonish you. <sup>21</sup>For as the Father raises up the dead and makes them live, so the Son makes those live whom he chooses. <sup>22</sup>For the Father judges no one, but has given all judging into the hands of the Son, that all men may honour the Son, <sup>23</sup>as they honour the Father. The man that does not honour the Son does not honour the Father who sent him. <sup>24</sup>Truly, truly I tell you, the man that hears my words and believes him that sent me, has everlasting life, and does not come to judgement, but has passed from death into life. <sup>25</sup>Truly, truly I tell you, the time is coming, it is here already, when the dead shall hear the voice of the Son of God, and those that hear shall live. <sup>26</sup>For as the Father has life in himself, so he has given it to the Son to have life in himself; <sup>27</sup>and he has given him authority to pass judgement, because he is Son of man. <sup>28</sup>Do not be astonished at this; for the time is coming, when all that are in their graves shall hear his voice: <sup>29</sup>and shall come out, those that have done good to a resurrection of life, and those that have done wrong to a resurrection of judgement.

<sup>30</sup>I cannot in my own power do anything. As I hear, so I judge. And my judgement is just, because I aim at doing, not my own will, but the will of him that sent me. <sup>31</sup>If I bear witness to myself, my evidence is not true. <sup>32</sup>But there is another that bears witness to me, and I know that the witness which he bears

to me is true. <sup>33</sup>You sent to John and he bore witness to the truth; <sup>34</sup>not that I \*accept man's evidence, but I say this that you may be saved. <sup>35</sup>He was the lamp that burned and shone, and you were ready for a time to be made glad by his light. <sup>36</sup>But I have evidence greater than John's. The works that the Father has given me power to complete, the works that I do, they bear witness to me, that the Father has sent me. <sup>37</sup>The Father who sent me has borne witness to me; you have never at any time heard his voice, nor seen his form; <sup>38</sup>and you have not his word dwelling in your hearts, because you do not believe in him whom he has sent. <sup>39</sup>\*You search the scriptures, because in them you think you have everlasting life; and it is they that bear witness to me; <sup>40</sup>yet you are not willing to come to me, that you may have life. <sup>41</sup>I \*accept no glory from men; <sup>42</sup>but I know that you have not the love of God in your hearts. <sup>43</sup>I have come in my Father's name, and you do not receive me; if another comes in his own name, you will receive him. <sup>44</sup>How can you believe, you who \*accept glory from one another, and do not try to get the glory that comes from the only God? <sup>45</sup>Do not think that I shall accuse you to the Father; there is one that accuses you, Moses, on whom you fix your hopes. <sup>46</sup>For if you had believed Moses, you would have believed me; for he wrote about me. <sup>47</sup>But if you do not believe his writings, how can you believe my words?

**6** After this Jesus went away to the other side of the \*lake of Galilee (which is the lake of Tiberias); <sup>2</sup>and a large crowd was following him, because they saw the signs that he did on those that were sick. <sup>3</sup>Jesus went up the hillside and there sat down with his disciples <sup>4</sup>(it was not long before the passover, the Jewish feast). <sup>5</sup>So Jesus, raising his eyes and seeing that a great crowd was coming to him, said to Philip, How can we

buy bread that all these may eat ? <sup>6</sup>(He said this to test him ; for he himself knew what he was going to do.) <sup>7</sup>Philip answered him, \*Ten pounds'-worth of bread would not be enough for them, for each to have even a little. <sup>8</sup>One of his disciples, Andrew, the brother of Simon Peter, said to him, <sup>9</sup>There is a small boy here who has five barley loaves and two small fish ; but what is that among so many ? <sup>10</sup>Jesus said, Make the people sit down. There was plenty of grass there ; so the men sat down, about five thousand of them. <sup>11</sup>So Jesus took the loaves and gave thanks and passed them round to the people as they sat, and in the same way as much as they wanted of the fish. <sup>12</sup>And when they had had enough, he said to his disciples, Collect the broken pieces that are left over, so that none of it may be lost. <sup>13</sup>So they collected them and filled twelve baskets with the broken pieces of the five barley loaves that were left over after the people had eaten. <sup>14</sup>And when the people saw the sign that he had done, they said, This is indeed the prophet that was to come into the world.

<sup>15</sup>Jesus, then, seeing that they intended to come and take him by force, to make him king, went away up the hill by himself alone.

<sup>16</sup>When night fell, his disciples went down to the lake, <sup>17</sup>and went aboard the boat and started across the lake towards Capernaum. It was already dark and Jesus had not yet come to them ; <sup>18</sup>a strong wind was blowing and the sea was growing rough. <sup>19</sup>So when they had rowed three or four miles, they saw Jesus walking \*on the sea and coming near the boat, <sup>20</sup>and they were afraid. <sup>21</sup>But he said to them, It is I, do not be afraid. So they willingly took him on board, and at once the boat was at the land that they were going to.

<sup>22</sup>Next day the crowd that had been left standing on the other side of the sea, saw that there had been only one boat and that

Jesus had not gone aboard it with his disciples, but that the disciples had set out alone: <sup>23</sup>(little boats, however, from Tiberias had come to land near the place where the people had eaten the bread, after the Lord had given thanks.) <sup>24</sup>So when the crowd saw that Jesus was not there, nor his disciples either, they went aboard these little boats and came to Capernaum searching for Jesus. <sup>25</sup>And when they found him on the other side of the lake, they said to him, Rabbi, when did you come here? <sup>26</sup>Jesus answered them, Truly, truly I tell you, you search for me, not because you saw signs, but because you ate those loaves and had enough. <sup>27</sup>Do not work for food that goes bad; work for the food that remains till the life everlasting, which the Son of man shall give you; for on him God the Father has set his seal. <sup>28</sup>So they said to him, What are we to do, that we may do Gods' works? <sup>29</sup>Jesus answered them, This is the work of God, to have faith in him whom he has sent. <sup>30</sup>They said to him, What sign do you do, that we may see it and have faith in you? What work do you do? <sup>31</sup>Our fathers ate the manna in the wilds, as it is written, He gave them bread from heaven to eat. <sup>32</sup>Jesus answered them, Truly, truly I tell you, it was not Moses gave you the bread from heaven; my Father gives you the bread from heaven, the true bread. <sup>33</sup>The bread of God is that which comes down from heaven and gives life to the world. <sup>34</sup>So they said to him, Sir, give us this bread always. <sup>35</sup>Jesus said to them, I am the bread of life: the man that comes to me shall never be hungry and the man that has faith in me shall never be thirsty. <sup>36</sup>But, as I told you, you have seen me and yet do not believe. <sup>37</sup>All that my Father gives me shall come to me; and no man that comes to me shall I ever drive away. <sup>38</sup>For I have come down from heaven to do not my own will but the will of him that sent me. <sup>39</sup>And this is the will of him that sent me, that of all that he has given me I should lose nothing, but should raise them all up at



the last day; <sup>40</sup>for this is the will of my Father that everyone that sees the Son and believes in him shall have everlasting life, and I myself will raise him up at the last day.

<sup>41</sup>So the Jews began to grumble at him for saying, I myself am the bread that came down from heaven. <sup>42</sup>And they said, Is not this Jesus, the son of Joseph, whose father and mother we know. How then can he say, I have come down from heaven? <sup>43</sup>Jesus answered, Do not grumble to one another. <sup>44</sup>No one can come to me unless the Father who sent me draws him, and I myself will raise him up at the last day. <sup>45</sup>It is written in the prophets, And they shall all be taught by God. Everyone that listens to the Father and learns from him comes to me. <sup>46</sup>Not that anyone has seen the Father, but he that is from God, he has seen the Father. <sup>47</sup>Truly, truly I tell you, he that believes has everlasting life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your fathers ate the manna in the wilds, and yet they died. <sup>50</sup>This is the bread that comes down from heaven, that a man may eat it and not die. <sup>51</sup>I am the bread that came down from heaven. If any man eats this bread, he shall live for ever, and the bread that I shall give is my flesh, for the life of the world.

<sup>52</sup>So the Jews began to quarrel with one another; they said, How can this man give us his flesh to eat? <sup>53</sup>Jesus said to them, Truly, truly I tell you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you. <sup>54</sup>He that eats my flesh and drinks my blood has everlasting life, and I will raise him up at the last day. <sup>55</sup>For my flesh is true food and my blood is true drink. <sup>56</sup>He that eats my flesh and drinks my blood dwells in me, and I in him. <sup>57</sup>As the living Father sent me, and I have life because of the Father, so he that eats me shall have life because of me. <sup>58</sup>This is the bread that came down from heaven; not as the fathers ate and died. He that eats this bread shall live for ever.



<sup>59</sup>He spoke these words in the meeting-house as he was teaching at Capernaum. <sup>60</sup>Many of his disciples, therefore, when they heard it, said, This is a hard word; who can obey it? <sup>61</sup>But Jesus, knowing in his heart that his disciples were grumbling about it, said to them, Does this shock you? <sup>62</sup>What if you see the Son of man going up to where he was before? <sup>63</sup>It is Spirit that makes alive; flesh is no help at all. The words which I have spoken, they are Spirit, they are life. <sup>64</sup>But there are some of you that do not believe. For Jesus knew from the beginning who the unbelieving were, and who was to betray him. <sup>65</sup>And he said, It was for that reason that I said to you that no one can come to me unless it has been given him by the Father.

<sup>66</sup>After that many of his disciples turned back and went with him no longer. <sup>67</sup>So Jesus said to the Twelve, Do you wish to go away too? <sup>68</sup>Simon Peter answered him, Lord, to whom shall we go? You have words of everlasting life, <sup>69</sup>and we have believed and know that you are the holy one of God. <sup>70</sup>Jesus answered them, Did not I choose you, the Twelve, and one of you is a devil? <sup>71</sup>He meant Judas Iscariot, son of Simon, for he, one of the Twelve, was to betray him.

**7** After this Jesus moved from place to place in Galilee; he would not stay in Judea, because the \*Jews were trying to kill him. <sup>2</sup>And a feast of the Jews was near, the feast of \*tents. <sup>3</sup>So his brothers said to him, You should leave here and go across to Judea, so that your disciples may see the things you do. <sup>4</sup>For no one does a thing in secret, if he is eager to be known openly. \*If you do these things, show yourself to the world. <sup>5</sup>For even his brothers did not believe in him. <sup>6</sup>So Jesus said to them, My time has not come yet; but your time is always present. <sup>7</sup>The world cannot hate you; but it hates me, because I bear witness against it, that its works are evil. <sup>8</sup>You go to the feast; I am not

going up \*yet to this feast, for my time has not yet fully come.  
<sup>9</sup>And when he had said this, he remained in Galilee.

<sup>10</sup>But when his brothers had gone up to the feast, then he too went up, not openly but with some secrecy. <sup>11</sup>So the Jews were looking for him at the feast, and saying, Where is he? And there was much whispering about him among the crowds. <sup>12</sup>Some said, He is a good man; others said, No, he is deceiving the common people. <sup>13</sup>No one, however, spoke openly about him for fear of the Jews.

<sup>14</sup>But when the feast was half over, Jesus went up into the temple and began to teach. <sup>15</sup>And the Jews were astonished, and said, \*How can this man read? He has never been taught. <sup>16</sup>Jesus answered them, My teaching is not mine; it is his that sent me. <sup>17</sup>If any man is willing to do his will, he shall know about the teaching, whether it is of God or whether I speak in my own right. <sup>18</sup>He that speaks in his own right is aiming at glory for himself; but he that aims at the glory of him that sent him, is true, and there is no wrong in him. <sup>19</sup>Did not Moses give you the law?—and yet none of you keeps the law. Why are you trying to kill me? <sup>20</sup>The crowd answered, You have an evil spirit; who is trying to kill you? <sup>21</sup>Jesus answered them, One work I did and you are all astonished at it. <sup>22</sup>Moses gave you circumcision (not that it is from Moses, it is from the fathers) and on the sabbath you circumcise a man. <sup>23</sup>If a man receives circumcision on the sabbath day, that the law of Moses may not be broken, are you angry with me because on a sabbath day I healed the whole of a man? <sup>24</sup>Judge not by the look of things; judge justly.

<sup>25</sup>So some of the people of Jerusalem said, Is not this the man they are trying to kill? <sup>26</sup>Why, he speaks openly, and they say nothing to him! Can it be that the authorities have really found out that he is the Christ? <sup>27</sup>But we know where he comes from; and

when the Christ comes, no one will know where he comes from.

<sup>28</sup> So Jesus cried out as he taught in the temple, You know me and you know where I come from: and yet I have not come in my own right, but he that sent me is true; <sup>29</sup> him you do not know. But I know him, because I come from him, and he sent me. <sup>30</sup> So they tried to arrest him, but yet no one laid hands on him, because his time had not yet come. <sup>31</sup> Many of the common people believed in him and said, When the Christ comes, will he do greater signs than those that this man does? <sup>32</sup> The Pharisees heard the people whispering like this about him; and the high priests and the Pharisees sent temple-police to arrest him. <sup>33</sup> So Jesus said, A little time more I am with you, and then I am going to him that sent me. <sup>34</sup> You shall search for me, and shall not find me, and where I am, you cannot come. <sup>35</sup> The Jews then said to one another, Where does this fellow mean to go, that we shall not find him? Does he mean to go to the Jews scattered among the Greeks, and teach the Greeks? <sup>36</sup> What does he mean by saying, You shall search for me and shall not find me, and where I am you cannot come?

<sup>37</sup> Now on the last day, the great day, of the feast, Jesus stood up and cried out, <sup>38</sup> If anyone is thirsty, let him come to me and drink. The man that believes in me (as the scripture says), from within \*him shall flow rivers of running water. <sup>39</sup> He said this about the Spirit which those who had faith in him were to receive; for there was as yet no Spirit, because Jesus was not yet glorified. <sup>40</sup> So some of the common people, hearing these words, said, This man truly is a prophet. <sup>41</sup> Others said, He is the Christ. Others said, The Christ cannot come out of Galilee, can he? <sup>42</sup> Does not scripture say, The Christ comes of David's line, and from Bethlehem, the village where David was? <sup>43</sup> So

there was a division among the people because of him; <sup>44</sup>some wished to arrest him, but no one laid hands on him. <sup>45</sup>Then the temple-police came back to the high priests and Pharisees; and they said to them, Why have you not brought him? <sup>46</sup>And the police answered, Nobody ever talked as this man talks. <sup>47</sup>The Pharisees answered, Have you been deceived too? <sup>48</sup>Has any member of the council believed in him, or of the Pharisees? <sup>49</sup>But these common people who do not know the law are cursed. <sup>50</sup>Nicodemus, the man that had come to Jesus before, one of themselves, said to them, <sup>51</sup>Does our law find any man guilty before it has heard what he has to say, and found out what he has done? <sup>52</sup>They answered him, Are you too from Galilee? Look carefully, and you will see, no prophet ever comes from Galilee.

**8** <sup>53\*</sup>[And they went each one of them to his own home. And Jesus went to the Mount of Olives. <sup>2</sup>And in the morning he returned to the temple, and all the people came to him, and he sat down and began to teach them. <sup>3</sup>The scribes and the Pharisees brought a woman caught in adultery, <sup>4</sup>and made her stand before them, and said to him, Master, this woman was caught committing adultery, in the very act. <sup>5</sup>Now in the law Moses commanded us to stone such women. So what do you say about her? <sup>6</sup>They said this to test him, that they might have something to accuse him of. But Jesus bent down and began to write with his finger on the ground. <sup>7</sup>And when they went on asking him, he raised himself up and said to them, Let the sinless man among you be the first to throw a stone at her. <sup>8</sup>And again he bent down and wrote with his finger on the ground. <sup>9</sup>And when they heard what he said, they began to go out, one by one, beginning with the \*elders, down to the last. <sup>10</sup>And Jesus was left alone, and the woman standing there in front.

And Jesus raised himself and said to her, <sup>11</sup>Woman, where are they? Has none of them found you guilty? She answered, None of them, Sir. Jesus said, Neither do I find you guilty; go, and never sin again.]

<sup>12</sup>So Jesus said to them again, I am the light of the world. Anyone that follows me shall not walk in darkness, but shall have the light of life. <sup>13</sup>So the Pharisees said to him, You bear witness to yourself, your evidence is not true. <sup>14</sup>Jesus answered, Even if I bear witness to myself, my evidence is true; for I know where I have come from and where I am going; and you do not know where I come from and where I am going. <sup>15</sup>You judge as man judges; I judge no one. <sup>16</sup>And yet if I judge, my judgement is true, for it is not only I that judge, but I and the Father who sent me. <sup>17</sup>And even in your law it is written, Two men's evidence is true. <sup>18</sup>I am one that bears witness to myself, and the Father who sent me bears witness to me. <sup>19</sup>So they said to him, Where is your Father? Jesus answered, You know neither me nor my Father; if you had known me you would have known my Father also. <sup>20</sup>He spoke these words in the treasury, as he taught in the temple; and yet no one arrested him, because his time had not yet come. <sup>21</sup>So he said again to them, I am going away, and you will search for me, and you will die in your sin. Where I am going you cannot come. <sup>22</sup>So the Jews said, Is he going to kill himself, that he should say, Where I am going you cannot come? <sup>23</sup>He also said to them, You are from below, I am from above; you belong to this world, I do not belong to this world. <sup>24</sup>So I said to you, You will die in your sins. <sup>25</sup>So they said to him, Who are you? Jesus said to them, What I have told you from the beginning. <sup>26</sup>I have many things to say and to judge about you; but he that sent me is true, and I speak to the world only those things which I hear from him. <sup>27</sup>They did not



understand that he was speaking to them of the Father. <sup>28</sup> So Jesus said to them, When you have lifted up the Son of man, then you will know that I am he; and I do nothing in my own right, but speak only as the Father taught me. <sup>29</sup> And he that sent me is with me; he has not left me alone; for I always do the things that please him. <sup>30</sup> As he said these things many believed in him.

<sup>31</sup> So Jesus said to those Jews that had believed in him, If you continue to dwell in my word, then you are in truth my disciples. <sup>32</sup> And you shall know the truth, and the truth shall make you free. <sup>33</sup> They answered him, We are Abraham's children; we were never slaves to any man at any time. How can you say, You shall be set free? <sup>34</sup> Jesus answered them, Truly, truly I tell you, everyone that commits sin is the slave of sin. <sup>35</sup> And the slave does not stay in the household for ever; the son stays for ever. <sup>36</sup> If the Son sets you free, you shall be truly free. <sup>37</sup> I know that you are Abraham's children: but you are eager to kill me because my word has no place in your hearts. <sup>38</sup> I tell what I have seen in the presence of the Father, and you do what you have heard from your father.

<sup>39</sup> They answered him, Our father is Abraham. Jesus said to them, If you were Abraham's sons, you would be doing the works of Abraham; <sup>40</sup> but, as it is, you are eager to kill me, a man that has spoken the truth to you, truth which I heard from God. <sup>41</sup> Abraham did not do that. You are doing what your father does. They said to him, We are not bastards; we have one father, God. <sup>42</sup> Jesus said to them, If God were your father, you would have loved me. For I came here from God; I have not come of myself, but he has sent me. <sup>43</sup> Why do you not understand what I say? Because you cannot listen to my word. <sup>44</sup> You are of your father the devil, and your intention is to do your father's evil desires. He was a murderer from the beginning, and never set foot in the truth, because there is no truth in him. When he

speaks a lie, he speaks what belongs to him, for he is a liar and the father of it. <sup>45</sup>And because I speak the truth, you do not believe me. <sup>46</sup>Which of you can prove me guilty of sin? If I speak the truth why do you not believe me? <sup>47</sup>He that is of God hears the words of God; and you do not hear them, for the reason that you are not of God.

<sup>48</sup>The Jews answered him, Are we not right in saying you are a Samaritan, and have an evil spirit in you? <sup>49</sup>Jesus answered, I have not an evil spirit; but I honour my Father and you dishonour me. <sup>50</sup>I am not eager to get glory for myself; there is one that is eager and he is judge. <sup>51</sup>Truly, truly I tell you, if any man keeps my word, he shall never see death. <sup>52</sup>The Jews said to him, Now we know that you have an evil spirit in you. Abraham is dead, and the prophets; and you say, If any man keeps my word, he shall never taste death. <sup>53</sup>Are you greater than Abraham who is dead—and the prophets are dead? Who do you claim to be? <sup>54</sup>Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifies me, he who, you say, is your God; yet you have never known him. <sup>55</sup>But I know him; if I say I do not know him, I shall be a liar like you. I know him and I keep his word. <sup>56</sup>Abraham, your father, rejoiced to see my day; and he saw it and was glad. <sup>57</sup>So the Jews said to him, You are not yet fifty years old: have you seen Abraham? Jesus said to them, <sup>58</sup>Truly, truly I tell you, before Abraham was made, I am. <sup>59</sup>So the Jews took up stones to throw at him; but Jesus hid himself, and went out of the temple.

9 As Jesus passed by, he saw a man blind from his birth. <sup>2</sup>His disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind? <sup>3</sup>Jesus answered, Neither this man nor his parents sinned; it was in order that the works of God might be shown in him. <sup>4</sup>We must work the works of

him that sent me, while it is day; the night is coming, when no man can work. <sup>5</sup>While I am in the world, I am the light of the world. <sup>6</sup>When he had said this, he spat on the ground and made clay of the spittle and put the clay on his eyes, <sup>7</sup>and said to him, Go and wash in the pool of Siloam (which means Sent). So he went away and washed and went \*home seeing. <sup>8</sup>So his neighbours and those that had noticed him before because he was a beggar, said, Is not this the man that used to sit and beg? <sup>9</sup>Others said, It is. Others said, No, but he is like him. He said, I am the man. <sup>10</sup>So they said to him, How then were your eyes opened? <sup>11</sup>He answered, The man that is called Jesus made clay, and put it on my eyes and said to me, Go to Siloam and wash. So I went and washed, and got my sight back. <sup>12</sup>They said to him, Where is he? He said, I do not know.

<sup>13</sup>They took the man that had been blind to the Pharisees; <sup>14</sup>now it was a sabbath day when Jesus had made clay and opened his eyes. <sup>15</sup>So the Pharisees asked him again how he had got his sight back. He said to them, He put clay on my eyes, and I washed, and I can see. <sup>16</sup>So some of the Pharisees said, This man is not from God, because he does not keep the sabbath. Others said, How can a sinner do signs like these? And there was a division among them. <sup>17</sup>So they said to the blind man again, What do you say about him, since he has opened your eyes? He said, He is a prophet.

<sup>18</sup>The Jews did not believe that he had been blind and had got his sight back again, until they had called the parents of the man that had got his sight back, <sup>19</sup>and asked them, Is this your son, who you say was born blind? How then can he see now? <sup>20</sup>His parents answered, We know that this is our son and that he was born blind. <sup>21</sup>But how he can see now, we do not know; or who opened his eyes, we do not know; ask him; he is a grown man; he shall speak for himself. <sup>22</sup>His parents said this

because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed him to be the Christ should be put out of the congregation. <sup>23</sup>For this reason his parents said, He is a grown man, ask him.

<sup>24</sup>So for the second time they called the man that had been blind, and said to him, Give glory to God; we know that this man is a sinner. <sup>25</sup>He answered, Whether he is a sinner or not, I do not know; one thing I do know—I was blind and now I can see. <sup>26</sup>So they said to him, What did he do to you? How did he open your eyes? <sup>27</sup>He answered them, I have told you already and you did not listen; why do you want to hear it again? You do not want to become his disciples, do you? <sup>28</sup>They broke out angrily, You are his disciple; we are disciples of Moses. <sup>29</sup>We know that God spoke to Moses; as for this fellow we do not know where he has come from. <sup>30</sup>The man answered them, Why, here is a surprising thing: you do not know where he has come from, and yet he opened my eyes. <sup>31</sup>We know that God does not listen to sinners; but if a man is a worshipper of God and does his will, to such a man God listens. <sup>32</sup>Since the world began it was never heard that a man opened the eyes of a man born blind. <sup>33</sup>If this man were not from God, he could do nothing. <sup>34</sup>They answered him, You were born in sin, the whole of you; and do you teach us? And they put him out.

<sup>35</sup>Jesus heard that they had put him out, and when he had found him, he said to him, Do you believe in the Son of \*man? <sup>36</sup>He answered, And who is he, Sir, that I may believe in him? <sup>37</sup>Jesus said to him, You have seen him; it is he who is now speaking to you. <sup>38</sup>He said, Lord, I believe, and he fell down before him. <sup>39</sup>And Jesus said, It is to judge men that I have come into the world, that those that do not see may see, and those that see may become blind. <sup>40</sup>Some Pharisees who were with him heard him, and said, We are not blind, are we? <sup>41</sup>Jesus



answered them, If you were blind, you would have no sin; but, as things are, you say, We see, and so your sin remains.

**10** Truly, truly I tell you, the man that does not come into the sheep-fold by the door, but climbs in some other way, he is a thief and a robber. <sup>2</sup>The man that comes in by the door is the shepherd of the sheep; <sup>3</sup>to him the door-keeper opens and the sheep listen to his voice; and he calls his own sheep by name and leads them out. <sup>4</sup>When he has brought out all his sheep, he goes before them, and the sheep follow him, because they know his voice. <sup>5</sup>They will not follow a stranger, they will run away from him; they *do* not know the voice of strangers. <sup>6</sup>Jesus said this in a parable to them, but they did not understand the meaning of what he said to them.

<sup>7</sup>So Jesus said to them again, Truly, truly I tell you, I am the door of the sheep. <sup>8</sup>All that came before me are thieves and robbers, but the sheep did not listen to them. <sup>9</sup>I am the door; if any man comes in through me, he will be *kept* safe, and will go in and out and find grassland. <sup>10</sup>The thief comes only to steal and to kill and to destroy. I have come that they may have life, and have it to the full. <sup>11</sup>I am the good shepherd; the good shepherd lays down his life for the sheep. <sup>12</sup>The hired man who is not a shepherd and does not own the sheep, when he sees the wolf coming, leaves the sheep and runs away; <sup>13</sup>and the wolf seizes them and scatters them; for he is only a hired man, and does not care about the sheep. <sup>14</sup>I am the good shepherd. I know my sheep, and my sheep know me, <sup>15</sup>as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup>And I have other sheep which do not belong to this fold; I must bring them too, and they will listen to my voice: and there shall be one flock, one shepherd. <sup>17</sup>For this reason my Father loves me, because I lay down my life, that I may take it again. <sup>18</sup>No



one takes it away from me; I lay it down of myself. I have power to lay it down and I have power to take it up again. This command I have received from my Father.

<sup>19</sup>Because of these words there again arose a division among the Jews. <sup>20</sup>Many of them said, He has an evil spirit in him; he is mad; why do you listen to him? <sup>21</sup>Others said, These are not the words of a man that has an evil spirit in him. Can an evil spirit open the eyes of the blind?

<sup>22</sup>It was the time of the feast of \*Dedication, and it was winter. <sup>23</sup>And Jesus was walking in the temple, in \*Solomon's covered court. <sup>24</sup>So the Jews gathered round him and said to him, How long are you going to keep us doubting? If you are the Christ, tell us plainly. <sup>25</sup>Jesus answered, I have told you and you do not believe; the deeds that I do in my Father's name, they bear witness to me. <sup>26</sup>But you do not believe, because you are not among my sheep. <sup>27</sup>My sheep listen to my voice and I know them and they follow me. <sup>28</sup>And I give them everlasting life and they shall never be lost, and no one shall seize them out of my hand. <sup>29</sup>My Father, who gave them to me, is greater than all; and no one can seize them out of my Father's hand. <sup>30</sup>I and the Father are one. <sup>31</sup>The Jews took up stones again to stone him. <sup>32</sup>Jesus said, I have shown you many good deeds from the Father; for which of them are you stoning me? <sup>33</sup>The Jews answered him, Not for a good deed, but for blasphemy, and because you, a man, make yourself God. <sup>34</sup>Jesus answered them, Is it not written in your law, I said, you are gods? <sup>35</sup>If he called them gods, men to whom the word of God came (and the scripture cannot be broken), <sup>36</sup>do you say that I am blaspheming—I whom the Father has \*set apart and sent into the world—because I said, I am the Son of God? <sup>37</sup>If I do not do the works of my Father, do not believe me; <sup>38</sup>but if I do them, then even if you do not believe me, believe them; that you

may learn and understand that the Father is in me and I in the Father. <sup>39</sup>They tried again to arrest him, but he escaped out of their hands.

<sup>40</sup>He went back again to the place on the other side of the Jordan where John at first was baptizing; and he remained there.

<sup>41</sup>Many people came to him; and they said, John indeed did no sign, but all the things that John said about this man were true.

<sup>42</sup>And many believed in him there.

**11** Now there was a man who was sick, Lazarus of Bethany, the village of Mary and her sister Martha. <sup>2</sup>It was Mary that put oil on the Lord's feet and wiped them with her hair, whose brother Lazarus was sick. <sup>3</sup>The sisters, therefore, sent a message to him, Lord, the friend you love is sick. <sup>4</sup>When he heard it Jesus said, This is not a deadly sickness; it is for the glory of God, that the Son of God may be glorified through it.

<sup>5</sup>Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup>So when he heard that he was sick, he remained for two days where he was, <sup>7</sup>but then, after that, he said to his disciples, Let us go to Judea again. <sup>8</sup>The disciples said to him, Rabbi, \*the Jews just now were eager to stone you, and are you going there again? <sup>9</sup>Jesus answered, Are there not twelve hours in the day? If a man walks in the day, he does not trip, because he can see the light of this world; <sup>10</sup>but if he walks in the night, he trips because the light is not in him. <sup>11</sup>After he had told them this, he said to them, Our friend Lazarus has fallen asleep, but I am going there to wake him. <sup>12</sup>The disciples said to him, Lord, if he has fallen asleep, he will get well. <sup>13</sup>Now Jesus had spoken about his death, but they thought that he was speaking of taking rest in sleep. <sup>14</sup>Jesus then said to them plainly, Lazarus is dead, <sup>15</sup>and I am glad for your sakes that I was not there, so that you may

believe; but let us go to him. <sup>16</sup>So Thomas, called the Twin, said to the other disciples, Let us go, too, to die with him.

<sup>17</sup>So when Jesus arrived, he found that Lazarus had been in the grave four days already. <sup>18</sup>Now Bethany was near Jerusalem, only about two miles away; <sup>19</sup>and many Jews had come to visit Martha and Mary, to comfort them for the loss of their brother. <sup>20</sup>So when Martha heard that Jesus was coming, she went to meet him; but Mary continued to sit in the house. <sup>21</sup>So Martha said to Jesus, Lord, if you had been here, my brother would not have died. <sup>22</sup>Even now I know that God will give you whatever you ask him. <sup>23</sup>Jesus said to her, Your brother will rise again. <sup>24</sup>Martha said to him, I know he will rise again at the resurrection at the last day. <sup>25</sup>Jesus said, I am the resurrection and the life. He that believes in me, even though he dies, shall live; <sup>26</sup>and no one that lives and believes in me shall ever die. Do you believe this? <sup>27</sup>She said, Yes, Lord, I do indeed believe that you are the Christ, the Son of God, he that is coming into the world.

<sup>28</sup>When she had said this, she went away, and called Mary her sister secretly and said to her, The Master has come; he is calling you. <sup>29</sup>When Mary heard that, she got up quickly and went to him. <sup>30</sup>Now Jesus had not yet entered the village; he was still at the place where Martha had met him. <sup>31</sup>When the Jews that were in the house with her comforting her, saw that Mary got up quickly and went out, they followed her, thinking she was going to the grave to weep there. <sup>32</sup>So when Mary came to where Jesus was, and saw him, she threw herself at his feet and said, Lord, if you had been here, my brother would not have died. <sup>33</sup>So when Jesus saw her weeping and the Jews that had come with her weeping, he was moved deeply and greatly troubled in spirit, <sup>34</sup>and said, Where have you laid him? They said to him, Lord, come and see. <sup>35</sup>Jesus wept. <sup>36</sup>So the Jews said,

See, how he loved him! <sup>37</sup>And some of them said, Could not this man who opened the eyes of the blind man have kept this man from dying?

<sup>38</sup>So Jesus, being again deeply moved, came to the grave. <sup>39</sup>It was a cave and a stone lay upon it. Jesus said, Take away the stone. Martha, the dead man's sister, said to him, Lord, by this time he will be stinking; he has been dead four days. <sup>40</sup>Jesus said to her, Did I not tell you, that if you believe, you shall see the glory of God? <sup>41</sup>So they took the stone away; and Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. <sup>42</sup>And I know that thou hearest me always. Yet for the sake of the people round about I said it, that they may believe that thou didst send me. <sup>43</sup>And when he had said this, he called with a loud voice, Lazarus, come out. <sup>44</sup>The dead man came out, with his feet and hands bound with cloths, and his face wrapped round with a towel. Jesus said to them, Unbind him and let him go.

<sup>45</sup>Many of the Jews, then, those, that is, who had come to Mary and seen what he did, believed in him. <sup>46</sup>But some of them went off to the Pharisees and told them what Jesus had done.

<sup>47</sup>So the chief priests and the Pharisees called together the Council, and said, What are we doing? This fellow is doing many signs. <sup>48</sup>If we let him alone in this way, they will all believe in him, and the Romans will come and put an end to \*our holy place and our nation. <sup>49</sup>But one of them, Caiaphas, who was high priest that year, said to them, You know nothing at all; <sup>50</sup>you do not understand that it is for your good that one man should die for the people, and the whole nation escape destruction. <sup>51</sup>He did not say this of himself, but, being high priest that year, he prophesied that Jesus was to die for the nation, <sup>52</sup>and not for the nation only, but also to gather together

into one the scattered children of God. <sup>53</sup> So from that day they made plans to kill him.

<sup>54</sup> Jesus, therefore, moved no more in public among the Jews, but went away from there into the country near the wilds, to a town called Ephraim, and remained there with his disciples.

<sup>55</sup> Now the Jews' passover was near; and many went up to Jerusalem from the country before the feast to purify themselves.

<sup>56</sup> So they were looking for Jesus, saying to one another, as they stood in the temple, What do you think? Not, surely, that he will come to the feast? <sup>57</sup> For the chief priests and the Pharisees had given orders that if anyone knew where he was, he should give information, so that they might arrest him.

**12** Six days before the passover, Jesus came to Bethany, where Lazarus lived, whom he had raised from the dead.

<sup>2</sup> So they gave a supper party for him there, and Martha waited on them, while Lazarus was among those who sat at table with him. <sup>3</sup> So Mary took a pound of sweet oil of pure nard, very costly, and poured it on Jesus' feet, and wiped his feet with her hair; and the house was filled with the sweet smell of the oil.

<sup>4</sup> But Judas Iscariot, one of the Twelve, the man that was to betray him, said, <sup>5</sup> Why was this oil not sold for \*ten pounds and given to the poor? <sup>6</sup> He said this, not because he cared for the poor, but because he was a thief and was in charge of the money box, and used to take what was put in it. <sup>7</sup> So Jesus said, Let her alone; let her keep it for the day of my burial.

<sup>8</sup> You always have the poor with you, you have not always me.

<sup>9</sup> So a great crowd of Jews found out that he was there; and they came not only for Jesus' sake, but also to see Lazarus, whom he had raised from the dead. <sup>10</sup> And the high priests made plans to kill Lazarus too, <sup>11</sup> since because of him many of the Jews were leaving them and believing in Jesus.



<sup>12</sup>Next day a large crowd that had come up to the feast, hearing that Jesus was coming to Jerusalem, <sup>13</sup>took branches of palm trees and came to meet him, and cried out, \*Victory! God bless the king of Israel that comes in the name of the Lord!

<sup>14</sup>And Jesus found a young ass and seated himself on it, as it is written,

<sup>15</sup>Fear not, daughter of Zion.

Behold, thy King comes riding on the young of an ass.

<sup>16</sup>His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him, and that they had done these things to him. <sup>17</sup>So the crowd that had been with him when he called Lazarus out of the grave and raised him from the dead, bore witness. <sup>18</sup>And the crowd went out to meet him for the reason that they had heard that he had done this sign. <sup>19</sup>So the Pharisees said to one another, You see, you cannot do anything. Look, the world has gone after him.

<sup>20</sup>Now there were some Greeks among those who had come up to worship at the feast. <sup>21</sup>These men came to Philip of Bethsaida in Galilee, and made a request of him: Sir, we wish to see Jesus. <sup>22</sup>Philip went and told Andrew, and Andrew and Philip went and told Jesus. <sup>23</sup>Jesus answered them, The time has come for the Son of man to be glorified. <sup>24</sup>Truly, truly I tell you, unless a grain of wheat falls into the ground and dies, it remains by itself all alone; but if it dies, it bears much fruit. <sup>25</sup>He that loves his life loses it. He that hates his life in this world will keep it for life everlasting. <sup>26</sup>If any man is my servant, let him follow me; and where I am, there shall my servant be; if any man serves me, my Father will honour him. <sup>27</sup>Now my soul is troubled; what shall I say? Father, save me from this time? No, it was for this I came to this time. <sup>28</sup>Father, glorify thy name. And a voice came from heaven, I have glorified it and

I will glorify it again. <sup>29</sup> So the crowd that stood by and heard it said that it had thundered. Others said, An angel spoke to him. <sup>30</sup> Jesus answered, This voice came not for my sake but for your sake. <sup>31</sup> Now is the judgement of this world; now shall the ruler of this world be driven out. <sup>32</sup> But I, if I am lifted up from the earth, will draw all men to myself. <sup>33</sup> He said this to show what sort of death he was to die. <sup>34</sup> Then the crowd answered him, We have learned from the law that the Christ remains for ever: how can you say, The Son of man must be lifted up? Who is this Son of man? <sup>35</sup> Jesus said to them, For a little time yet the light remains with you; walk while you have light, that darkness may not catch you. <sup>36</sup> The man that walks in darkness does not know where he is going. While you have light, believe in light, that you may become sons of light.

<sup>37</sup> When Jesus had said this, he went away and hid himself. And although he had done so many signs in their presence, yet they did not believe in him, <sup>38</sup> that the word of the prophet Isaiah might come true,

Lord, who has believed our report?

And to whom has the arm of the Lord been shown?

<sup>39</sup> For this reason they could not believe. For Isaiah said again,

<sup>40</sup> He has blinded their eyes and made their minds stupid,

Lest they should see with their eyes and understand with their minds.

And turn again, that I should heal them.

<sup>41</sup> Isaiah said these things because he saw his glory and spoke of him. <sup>42</sup> Many of the leading men, however, believed in him; but because of the Pharisees they did not confess him, lest they should be put out of the congregation. <sup>43</sup> For they loved the glory of men rather than the glory of God.

<sup>44</sup> Jesus cried out, He that believes in me believes not in me but in him that sent me. And he that looks at me, looks not at

me, but at him that sent me. <sup>46</sup>I have come as a light into the world in order that no one that believes in me should remain in darkness. <sup>47</sup>If any man hears my words and then does not keep them, I do not judge him; for I have not come into the world to judge the world, but to save the world. <sup>48</sup>He that refuses me, and will not accept my words has one that judges him; the word that I have spoken, this shall judge him at the last day. <sup>49</sup>For I have not spoken in my own right; the Father who sent me, it is he that has commanded me what to say and what to speak. <sup>50</sup>And I know that his commandment is everlasting life. So what I speak, I speak as the Father has told me.

**13** Now before the feast of the passover, Jesus knew that the time had come for him to pass from this world to the Father; and having loved his own who were in the world, he loved them to the last. <sup>2</sup>So during supper, when the devil had already put it into the heart of Judas Iscariot, son of Simon, to betray him, <sup>3</sup>Jesus (knowing that the Father had given everything into his hands, and that he had come from God and was going back to God) <sup>4</sup>rose from supper, and put off his outer clothes and took a towel and fastened it round his waist. <sup>5</sup>Then he poured water into the basin and began to wash the disciples' feet and to wipe them with the towel that was round his waist. <sup>6</sup>So he came to Simon Peter. Peter said to him, Lord, are you washing my feet? <sup>7</sup>Jesus answered, You do not understand now what I am doing, but you will learn later. <sup>8</sup>Peter said to him, You shall never wash my feet, never. Jesus answered him, If I do not wash you, you have no place with me. <sup>9</sup>Simon Peter said to him, Not only my feet, but my hands and my head, too. <sup>10</sup>Jesus said to him, When a man has bathed, there is no need for him to wash \*more than his feet; he is clean all over. <sup>11</sup>And you are clean, but not all of you. For he knew

who was to betray him, and for that reason he said, You are not all clean.

<sup>12</sup> So when he had washed their feet and put on his outer clothes and sat down again, he said to them, Do you understand what I have done to you? <sup>13</sup> You call me Master and Lord; and rightly; so I am. <sup>14</sup> So if I have washed your feet, I, your Lord and Master, you ought to wash one another's feet. <sup>15</sup> For I have given you an example, that as I have done to you, you should do also. <sup>16</sup> Truly, truly I tell you, the slave is not greater than his master, nor is he that is sent greater than he that sent him. <sup>17</sup> If you understand these things, happy are you if you do them. <sup>18</sup> I am not speaking of you all; I know whom I have chosen; but it had to be, that the scripture may come true:

He that eateth my bread

Has lifted up his heel against me.

<sup>19</sup> I tell you now before it comes, that when it comes you may believe that I am he. <sup>20</sup> Truly, truly I tell you, he that welcomes anyone that I send welcomes me; and he that welcomes me, welcomes him that sent me.

<sup>21</sup> When he had said this, Jesus was troubled in spirit and solemnly declared, Truly, truly I tell you, one of you shall betray me. <sup>22</sup> The disciples looked at one another, wondering which of them he meant. <sup>23</sup> Now one of his disciples was \*lying near the breast of Jesus, a disciple that Jesus loved. <sup>24</sup> Simon Peter made signs to him, meaning, Tell us who it is that he means. <sup>25</sup> He leaned back towards Jesus' breast, and said, Lord, who is it? <sup>26</sup> Jesus answered, The man that I give this piece of bread to, when I have dipped it in the dish. So he dipped the bread, and took it out, and gave it to Judas, son of Simon Iscariot. <sup>27</sup> And then after the bread Satan entered him. So Jesus said to him, Be quick with what you are going to do. <sup>28</sup> None of those at table understood why he said this to him; <sup>29</sup> some supposed that,

because Judas kept the money-box, Jesus said to him, Buy the things we have need of for the feast; or that he should give something to the poor. <sup>30</sup> So when he had taken the bread, he went out at once, and it was night.

<sup>31</sup> So when he had gone out, Jesus said, Now is the Son of man glorified and God is glorified in him; <sup>32</sup> and God will glorify him in himself, and will glorify him at once. Little children, only a little while longer am I with you. <sup>33</sup> You will search for me, and as I said to the Jews, I say now to you, where I go you cannot come. <sup>34</sup> I give you a new commandment, to love one another; to love one another as I have loved you. <sup>35</sup> By this men will know that you are my disciples, if you love one another.

<sup>36</sup> Simon Peter said to him, Lord, where are you going? Jesus answered, Where I am going, you cannot now follow me, but afterwards you shall follow. <sup>37</sup> Peter said to him, Lord, why can I not follow you now? I will lay down my life for you. <sup>38</sup> Jesus answered him, Will you lay down your life for me? Truly, truly I tell you, the cock shall not crow, till you have three times disowned me.

**14** Do not let your hearts be troubled; \*you believe in God, believe also in me. <sup>2</sup> In my Father's house there are many rooms; or else \*I should have told you; for I am going to make ready a place for you. <sup>3</sup> And if I go and make ready a place for you, I will come back and take you to myself, that where I am you too may be. <sup>4</sup> You know the way where I am going. <sup>5</sup> Thomas said to him, Lord, we do not know where you are going. How can we know the way? <sup>6</sup> Jesus said to him, I am the way and the truth and the life. No one comes to the Father, but through me. <sup>7</sup> If you had known me, you would have known my Father also. From now on you know him, and have seen him. <sup>8</sup> Philip said to him, Lord, show us the Father: that is enough



for us. <sup>9</sup>Jesus said to him, Have I been with you so long, and yet do you not know me, Philip? He that has seen me has seen the Father; how can you say, Show us the Father? <sup>10</sup>Do you not believe that I am in the Father and the Father in me? The words that I speak to you, I do not speak in my own right, but the Father who dwells in me does his deeds. <sup>11</sup>Believe that I dwell in the Father and the Father in me. Or else believe me because of the deeds themselves. <sup>12</sup>Truly, truly I tell you, he that believes in me, the deeds that I do he too shall do; and he shall do greater deeds than these, because I go to the Father. <sup>13</sup>Whatever you ask in my name, I will do, that the Father may be glorified in the Son. <sup>14</sup>If you ask me anything in my name, I will do it.

<sup>15</sup>If you love me, you will keep my commandments. <sup>16</sup>And I will pray the Father and he will give you another \*Friend to be with you for ever, <sup>17</sup>the Spirit of truth, \*whom the world cannot receive, because it neither sees nor knows him. You know him, for he dwells with you, and shall be in you.

<sup>18</sup>I will not leave you friendless, I will come to you. <sup>19</sup>A little while more and the world sees me no longer; but you see me; because I live you shall live too. <sup>20</sup>On that day you shall know that I am in the Father and you in me and I in you. <sup>21</sup>He that has my commandments and keeps them, it is he that loves me, and he that loves me shall be loved by my Father, and I will love him and will make myself known to him.

<sup>22</sup>Judas (not Iscariot) said to him, Lord, how is it that you are to make yourself known to us and not to the world? <sup>23</sup>Jesus answered him, If any man loves me, he will keep my word; and my Father will love him and we will come to him and make our dwelling with him. <sup>24</sup>He that does not love me does not keep my words; and yet the word which you hear is not my word, it is the word of the Father who sent me.

<sup>25</sup>I have spoken these things to you, while still remaining with you. <sup>26</sup>But the \*Friend, the Holy Spirit, whom my Father will send in my name, shall teach you everything and bring back to your memory all the things that I have told you.

<sup>27</sup>Peace I leave to you, my peace I give to you; not as the world gives, do I give to you. <sup>28</sup>Do not let your hearts be troubled, do not let them be afraid. You have heard how I said to you, I go away and I come again to you. If you had loved me, you would have been glad that I go to the Father. For my Father is greater than I. <sup>29</sup>And now I have told you before it comes, that when it comes, you may believe. <sup>30</sup>I will no longer speak much with you, for the ruler of this world is coming. He has no hold on me, <sup>31</sup>but I do as the Father has commanded me, in order that the world may know that I love the Father. Come, let us go.

**15** I am the true vine and my Father is the gardener. <sup>2</sup>Any branch on me that bears no fruit, he takes away; every branch that bears fruit he cuts back, that it may bear more fruit. <sup>3</sup>You are clean already because of the word which I have spoken to you. Remain in me and I in you. <sup>4</sup>As the branch cannot bear fruit by itself, but only if it remains in the vine, so you cannot either, unless you remain in me. <sup>5</sup>I am the vine, you are the branches. The man that remains in me and I in him bears much fruit. For apart from me you can do nothing. <sup>6</sup>Any man that does not remain in me is thrown out like a branch and dries up, and the branches are gathered and thrown into the fire and burnt. <sup>7</sup>If you remain in me and my words remain in you, ask whatever you wish, and it shall be done for you. <sup>8</sup>In this my Father is glorified, that you bear much fruit; so you shall be my disciples. <sup>9</sup>As my Father has loved me, I too have loved you; remain in my love. <sup>10</sup>If you keep my commandments, you shall remain in my love; as I have kept my Father's commandments

and remain in his love. <sup>11</sup>I have spoken these things to you that my joy might be in you and that your joy might be full.

<sup>12</sup>This is my commandment, that you love one another, as I have loved you. <sup>13</sup>No man has greater love than to lay down his life for his friends. <sup>14</sup>You are my friends, if you do the things that I command you. <sup>15</sup>I call you slaves no longer, for the slave does not know what his master is doing. I have called you friends, because I have made known to you all the things that I heard from my Father. <sup>16</sup>You did not choose me, but I chose you, and appointed you to go and bear fruit, and that your fruit should remain; so that the Father may give you whatever you ask in my name. <sup>17</sup>I give you this commandment: Love one another.

<sup>18</sup>If the world hates you, remember that it hated me before it hated you. <sup>19</sup>If you belonged to the world, the world would love its own; but because you do not belong to the world, for this reason the world hates you. <sup>20</sup>Remember the word that I spoke to you: The slave is not greater than his master. If they have persecuted me, they will persecute you too. If they have kept my word, they will keep yours too. <sup>21</sup>But all these things they will do to you because of me, since they do not know him that sent me. <sup>22</sup>If I had not come and spoken to them, they would not \*be guilty: but as it is, they have no excuse for their sin. <sup>23</sup>He that hates me hates my Father too. <sup>24</sup>If I had not done among them the deeds that no other did, they would not \*be guilty; but as it is, they have both seen and hated both me and my Father. <sup>25</sup>But it was in order that the word that is written in their law may be proved true, They hated me without cause. <sup>26</sup>But when the \*Friend comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he shall bear witness of me; and you will bear witness of me because you have been with me from the beginning.

**16** I have told you this, lest you should trip and fall. <sup>2</sup>They will put you out of the congregation. Indeed the time is coming when anyone that kills you, will think that he is offering service to God. <sup>3</sup>These things they will do because they have not known either my Father or me. <sup>4</sup>But I have told you these things, that when their time comes, you may remember that I told you of them. I did not tell you these things at the beginning, because I was with you. <sup>5</sup>But now I am going to him that sent me, and none of you asks me, Where are you going? <sup>6</sup>But because I have told you these things, sorrow has filled your hearts. <sup>7</sup>Yet I tell you the truth, it is for your good that I go away; for if I do not go away, the \* Friend will not come to you; but if I go, I will send him to you. <sup>8</sup>And when he comes he will prove the world wrong in the matter of sin, and of goodness and of judgement; <sup>9</sup>of sin, because they have no faith in me; <sup>10</sup>of goodness, because I am going to the Father and you see me no more; <sup>11</sup>of judgement, because the ruler of this world has been judged.

<sup>12</sup>I have still many things to say to you, but you cannot bear them now. <sup>13</sup>When he comes, the Spirit of truth, he will guide you into all the truth; for he will not speak for himself; he will speak what he is told; and he will declare the things to come. <sup>14</sup>He shall glorify me, for he shall take that which is mine and shall declare it to you. <sup>15</sup>All that the Father has is mine; for this reason I said that he will take that which is mine, and declare it to you.

<sup>16</sup>A little while more, and you see me no longer; and again a little while, and you shall see me. <sup>17</sup>So some of his disciples said to one another, What is this that he says to us, A little while more and you see me no longer; and again a little while and you shall see me; and, Because I am going to the Father. <sup>18</sup>So they said, What does he mean when he says, A little while? We do

not understand what he means. <sup>19</sup>Jesus saw that they wished to ask him, and he said to them, Are you asking one another what I meant when I said, A little while more and you see me no longer, and again a little while and you shall see me? <sup>20</sup>Truly, truly I tell you, you will cry aloud and beat your breasts, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup>When a woman is in child-birth, she is full of sorrow, because her time has come. But when the child is born, she remembers her suffering no longer, because of her joy that a man is born into the world. <sup>22</sup>So you are full of sorrow; but I will see you again, and your heart shall rejoice, and no one shall take away your joy from you. <sup>23</sup>On that day you shall not ask me anything. Truly, truly I tell you, if you ask the Father anything in my name he will give it you. <sup>24</sup>Until now you have asked nothing in my name; ask and you shall receive, that your joy may be full.

<sup>25</sup>These things I have spoken to you in parables. The time is coming, when I shall speak to you no longer in parables; I shall tell you plainly of the Father. <sup>26</sup>On that day you shall ask in my name; and I do not say to you that I will pray the Father for you; <sup>27</sup>for the Father loves you himself, because you have loved me and have believed that I came from the Father. <sup>28</sup>I came from the Father, and have come into the world; again I leave the world and go to the Father.

<sup>29</sup>His disciples said to him, Why, now you speak openly, you say nothing in parables. <sup>30</sup>Now we know that you know everything, and need no one to ask you any question; for this reason we believe that you came from God. <sup>31</sup>Jesus answered them, Do you now believe? <sup>32</sup>Look, the time is coming, indeed it has come already, when you will be scattered every man to his home, and shall leave me alone; and yet I am not alone, for the Father is with me. <sup>33</sup>I have spoken these things to you that you



may have peace. In the world you have great trouble; but take courage, I have overcome the world.

**17** When Jesus had said these things, he lifted up his eyes to heaven, and said, Father, the time has come, glorify thy Son that thy Son may glorify thee; <sup>2</sup>as thou hast given him authority over all mankind, that he may give everlasting life to all that thou hast given him. <sup>3</sup>And this is everlasting life, to know thee, the only true God, and him whom thou hast sent, Jesus Christ. <sup>4</sup>I have glorified thee on the earth, having finished the work that thou gavest me to do. <sup>5</sup>And now glorify thou me, O Father, in thine own presence with the glory that I had with thee before the world began.

<sup>6</sup>I have made known thy name to the men that thou hast given me out of the world. They belonged to thee and thou gavest them to me; and they have kept thy word. <sup>7</sup>Now they know that all that thou gavest me is from thee; <sup>8</sup>for I have given them the words that thou gavest me, and they have received them, and are persuaded that I came from thee; and they have believed that thou didst send me. <sup>9</sup>I pray for them; I pray not for the world, but for those whom thou hast given me, that they may be thine; <sup>10</sup>all that is mine is thine, and thine is mine; <sup>11</sup>and I am glorified in them. I am no longer in the world; I come to thee. Holy Father, keep them in thy name, \*whom thou hast given me, that they may be one, as we are. <sup>12</sup>When I was with them, I kept them in thy name, \*whom thou didst give me; and I guarded them, and none of them is lost except the son of ruin, that the scripture might be proved true. <sup>13</sup>But now I come to thee; and I speak these words in the world that they may have my joy complete within them. <sup>14</sup>I have given them thy word; and the world has hated them, because they are not of the world, as I am not of the world. <sup>15</sup>I do not pray thee to take them out

of the world, but to keep them from \*the evil one. <sup>16</sup>They are not of the world, even as I am not of the world. <sup>17</sup>Make them holy by the truth; thy word is truth. <sup>18</sup>As thou didst send me into the world, so I have sent them into the world; <sup>19</sup>and for their sakes I make myself holy, that they also may be made holy by the truth.

<sup>20</sup>I do not pray for these only but also for those that believe through their word, <sup>21</sup>that they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou didst send me. <sup>22</sup>And the glory that thou gavest me, I have given them, that they may be one, even as we are; <sup>23</sup>I in them and thou in me, that they may all be completely one; so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

<sup>24</sup>Father, I desire that those whom thou hast given me, may also be with me where I am, to see my glory which thou hast given me, since thou didst love me before the creation of the world. <sup>25</sup>O righteous Father, the world has not known thee, but I have known thee, and these know that thou hast sent me; <sup>26</sup>and I have made thy name known to them, and will make it known, that the love with which thou hast loved me may be in them, and I in them.

**18** When Jesus had said this, he went out of the city with his disciples across to the other side of the valley of the Kidron, where there was a garden, which he and his disciples entered. <sup>2</sup>Now Judas, who betrayed him, knew the place; for Jesus and his disciples often met there. <sup>3</sup>So Judas brought the soldiers and police belonging to the high priests and Pharisees and arrived there with torches and lanterns and weapons. <sup>4</sup>Jesus, knowing everything that was coming to him, came out and said to them; Who is it you are looking for? <sup>5</sup>They answered

him, Jesus of Nazareth. Jesus said to them, I am he. And Judas, who betrayed him, was standing with them. <sup>6</sup> So when he said to them, I am he, they drew back and fell to the ground. <sup>7</sup> So he asked them again, Who is it you are looking for? And they said, Jesus of Nazareth. <sup>8</sup> Jesus answered them, I told you, I am he. If then you are looking for me, let these go—<sup>9</sup> that the word which he had spoken might come true, Of them that thou didst give me I have lost none. <sup>10</sup> Then Simon Peter, who had a sword, drew it and struck at the high priest's slave and cut off his right ear (the slave's name was Malchus). <sup>11</sup> Then Jesus said to Peter, Put your sword into its sheath. Shall I not drink the cup that my Father has given me?

<sup>12</sup> Then the soldiers and the captain and the Jewish police seized Jesus and bound him; <sup>13</sup> and they took him first to Annas, who was father-in-law to Caiaphas, the high priest that year. <sup>14</sup> It was Caiaphas who had advised the Jews that it was for their good that one man should die for the people.

<sup>15</sup> Now Simon Peter was following Jesus, and another disciple too; this disciple was known to the high priest, and went in with Jesus into the high priest's courtyard; but Peter stood at the door outside. <sup>16</sup> So the other disciple, who was known to the high priest, went out and spoke to the woman at the door and brought Peter in. <sup>17</sup> So the maid-servant at the door said to Peter, Are you not one of this fellow's disciples, too? He said, I am not. <sup>18</sup> Now the slaves and the police were standing there; they had made a charcoal fire, for it was cold, and they were warming themselves; and Peter too was standing with them, warming himself.

<sup>19</sup> Then the high priest questioned Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, I have spoken openly to the world; I have always taught in meeting-houses and in the temple, where all the Jews meet together, and I have said

nothing in secret. <sup>21</sup>Why do you question me? Ask those that heard me, what I said to them; they know what I said. <sup>22</sup>When he said this, one of the police who was standing near struck Jesus, and said, Is that the way for you to answer the high priest? <sup>23</sup>Jesus answered him, If I have said anything wrong, bear witness to the wrong; but if what I said was true, why do you hit me? <sup>24</sup>Annas then sent him bound to Caiaphas, the high priest.

<sup>25</sup>Now Simon Peter was standing warming himself. So they said to him, Are you not one of his disciples too? He disowned him and said, No, I am not. <sup>26</sup>One of the slaves of the high priest, a relation of the man whose ear Peter had cut off, said, Did I not see you in the garden with him? <sup>27</sup>So Peter disowned him again, and at once the cock crew.

<sup>28</sup>Then they took Jesus from Caiaphas to the governor's headquarters. It was early morning, and they did not go in themselves lest they should become ceremonially unclean \*and unable, therefore, to eat the passover. <sup>29</sup>So Pilate came out to ~~them~~ and said, What charge do you bring against this man? <sup>30</sup>They said to him, If he were not a criminal, we should not have given him up to you. <sup>31</sup>So Pilate said, Take him yourselves, then, and try him according to your own law. The Jews said to him, We have no authority to put anyone to death—<sup>32</sup>that the word of Jesus might come true, pointing out what sort of death he was to die.

<sup>33</sup>So Pilate went back into his headquarters, and called Jesus, and said to him, Are you the King of the Jews? <sup>34</sup>Jesus answered, Do you say this on your own account, or have others told you of me? <sup>35</sup>Pilate answered, Am I a Jew? Your own nation and the high priests have handed you over to me. What have you done? <sup>36</sup>Jesus answered him, My kingdom is not of this world; if my kingdom were of this world, my men would be fighting to prevent me from being handed over to the Jews. But, as things

are, my kingdom is not here. <sup>37</sup> So Pilate said to him, Then you are a king? Jesus answered him, \*You say that I am a king. For this I was born; and for this I came into the world, that I might bear witness to the truth. Everyone that is a man of truth listens to my voice. <sup>38</sup> Pilate said to him, What is truth?

When Pilate had said this, he went out again to the Jews, and said to them, I find him not guilty. <sup>39</sup> But you have a custom that I should set free one man for you at the passover. Do you wish me to set free the King of the Jews? <sup>40</sup> They shouted out again, Not this man, but Barabbas. (Now Barabbas was a robber.)

**19** Then Pilate took Jesus and had him whipped. <sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they put a red robe on him; <sup>3</sup> and they marched up to him, shouting, Long live the King of the Jews; and they hit him on the face. <sup>4</sup> And Pilate went out again, and said to them, Look, I am bringing him out to you that you may know I find him not guilty. <sup>5</sup> So Jesus came out wearing the crown of thorns and the red robe. <sup>6</sup> And Pilate said to them, Look, here is the man. So when the chief priests and the temple-police saw him, they cried out, Crucify him, crucify him. Pilate said to them, Take him yourselves and crucify him; for I find him not guilty. <sup>7</sup> The Jews answered, We have a law and according to that law he ought to die, because he made himself Son of God. <sup>8</sup> So when Pilate heard that, he was still more afraid; <sup>9</sup> and he went again into the palace, and said to Jesus, Where do you come from? But Jesus gave him no answer. <sup>10</sup> So Pilate said to him, You will not speak to me? Do you not know that I have authority to free you and authority to crucify you? <sup>11</sup> Jesus answered him, You would have no authority over me at all, unless it had been given you from above. Therefore the man that handed me over to you



is the more guilty. <sup>12</sup>From that moment Pilate was eager to let Jesus go free. But the Jews cried out, If you let this man go free, you are not Caesar's friend. For anyone that makes himself a king sets himself up against Caesar. <sup>13</sup>So when Pilate heard these things he had Jesus brought out, and took his place on the judgement-seat near the place called the Painted Floor (in Hebrew, Gabbatha). <sup>14</sup>And it was the preparation day of the passover week; and about noon. And he said to the Jews, Look, your king. <sup>15</sup>But they cried out, Down with him, down with him, crucify him. <sup>15</sup>Pilate said to them, Shall I crucify your king? <sup>16</sup>The high priests answered, We have no king but Caesar. So he gave him over to them, to be crucified.

<sup>17</sup>So they took Jesus, and he went out carrying the cross himself to the place which is called Dead Man's Head (in Hebrew, Golgotha); <sup>18</sup>and there they crucified him, and with him two others, on this side and on that, and Jesus between them. <sup>19</sup>Now Pilate had written a notice and put it on the cross. The words written on it were: Jesus of Nazareth, the King of the Jews. <sup>20</sup>This notice, then, was read by many of the Jews, because the place where he was crucified was near the city, and it was written in Hebrew and Latin and Greek. <sup>21</sup>The high priests of the Jews, therefore, said to Pilate, Write, not The King of the Jews, but, He said I am King of the Jews. <sup>22</sup>Pilate answered, What I have written I have written.

<sup>23</sup>So when the soldiers had crucified Jesus, they took his clothes and divided them into four parts, to each soldier one part. But the shirt had no seam, it was woven in one piece from top to bottom. <sup>24</sup>So they said to one another, Let us not tear it; let us draw lots for it; that the Scripture might come true:

They divided my clothes among them  
And drew lots for what I wore.

<sup>25</sup>This then the soldiers did. But there were standing by the cross of Jesus his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>So seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, Woman, look, your son. <sup>27</sup>Then he said to the disciple, Look, your mother. And from that time the disciple took her to his own home.

<sup>28</sup>After this Jesus, knowing that everything was now finished, said (that the scripture might come true), I am thirsty. <sup>29</sup>A bowl full of cheap wine was lying there. So they put a sponge full of the wine on a \*spear, and lifted it to his mouth. <sup>30</sup>And when he had taken the wine he said, It is finished. And he bowed his head and gave up his spirit.

<sup>31</sup>Then (because it was the day of \*preparation) that the bodies might not remain on the cross on the sabbath day (for that sabbath day was a great day) the Jews begged Pilate to have the legs broken and the bodies taken down. <sup>32</sup>So the soldiers came and broke the legs of the first man and then of the other that had been crucified with Jesus. <sup>33</sup>But when they came to Jesus and saw that he was dead already, they did not break his legs; <sup>34</sup>but one of the soldiers with a spear pricked his side, and at once there came out blood and water.

<sup>35</sup>And he that saw it has borne witness and his witness is true; he knows that he is speaking the truth, that you too may believe. <sup>36</sup>For this was done that the scripture might come true, Not one of his bones shall be broken. <sup>37</sup>And another scripture says, They shall look at him whom they have wounded.

<sup>38</sup>After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, begged Pilate to let him take down the body of Jesus; and Pilate gave him leave. So he came and took his body down. <sup>39</sup>And Nicodemus, who had first come to Jesus by night, brought a mixture of myrrh and eagle-wood,

weighing about a hundred pounds. <sup>40</sup> So they took the body of Jesus down, and wrapped it in linen cloths with the spices, according to the Jewish custom in burying. <sup>41</sup> Now there was a garden near the place where he was crucified, and in the garden a new grave in which no one had yet been laid. <sup>42</sup> And so, because it was the Jewish day of preparation and the grave was close at hand, they laid Jesus there.

**20** On the first day of the week Mary Magdalene came early to the grave, while it was still dark, and saw that the stone had been taken away from the grave. <sup>2</sup> So she went running to Simon Peter and the other disciple, whom Jesus loved, and said to them, They have taken the Lord out of the grave, and we do not know where they have laid him. <sup>3</sup> So Peter and the other disciple left the city and set out towards the grave. <sup>4</sup> And they ran, the two of them together; but the other disciple ran faster than Peter, and came first to the grave, <sup>5</sup> and bent down and saw the linen cloths lying on the ground, but yet did not go in. <sup>6</sup> So Simon Peter came after him, and went into the grave; and he saw the linen cloths lying on the ground, <sup>7</sup> and the towel that had been round his head, not lying with the linen cloths but wrapped up separately by itself. <sup>8</sup> Then the other disciple, too, who had come first to the grave, went in, and looked and believed; <sup>9</sup> for they did not yet understand the scripture that he must rise from the dead. <sup>10</sup> So the disciples went back to their home again.

<sup>11</sup> But Mary was standing outside the grave weeping. And as she wept, she bent down to look into the grave, <sup>12</sup> and she saw two angels in white sitting the one at the head and the other at the feet, where the body of Jesus had been lying. <sup>13</sup> And they said to her, Woman, why are you weeping? She said to them, Because they have taken away my Master and I do not know where they

have laid him. <sup>14</sup>When she had said this, she turned round and saw Jesus standing, yet did not know that it was Jesus. <sup>15</sup>Jesus said to her, Woman, why are you weeping? Whom are you looking for? She, thinking he was the gardener, said to him, Sir, if you have taken him from here, tell me where you have laid him, and I will take him away. <sup>16</sup>Jesus said to her, Mary. She turned and said to him in Hebrew, Rabboni, which means, My Master. <sup>17</sup>Jesus said to her, Do not hold me, for I have not yet gone up to the Father. But go to my brethren and say to them, I am going up to my Father and your Father, to my God and your God. <sup>18</sup>Mary Magdalene came and told the disciples, I have seen the Lord, and how he had said these things to her.

<sup>19</sup>Now when night fell on that day, the first day of the week, though the doors were shut fast, where the disciples were, for fear of the Jews, Jesus came in and stood among them, and said to them, Peace be with you. <sup>20</sup>And when he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. <sup>21</sup>Then Jesus said to them again, Peace be with you; as the Father sent me, I send you. <sup>22</sup>And when he had said this he breathed on them and said, Receive the Holy Spirit. <sup>23</sup>If you forgive the sins of any, they are forgiven; if you hold fast the sins of any, they are held fast.

<sup>24</sup>But Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. <sup>25</sup>So the other disciples said to him, We have seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger in the mark of the nails, and put my hand in his side, I will never believe.

<sup>26</sup>Eight days later his disciples were again indoors and Thomas with them. And Jesus came, though the doors were shut fast, and stood there among them and said, Peace be with you. <sup>27</sup>Then to Thomas he said, Put your finger here and look at my hands,

and put your hand here, put it in my side; be no longer unbelieving, but believe. <sup>28</sup>Thomas answered him, My Lord and my God. <sup>29</sup>Jesus said to him, Because you have seen me, have you believed? Happy are those that have not seen and yet have believed.

<sup>30</sup>Jesus, then, did many other signs in the presence of the disciples, which are not written in this book; <sup>31</sup>but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

**21** After this Jesus showed himself again to the disciples by the lake of Tiberias; and it was in this way. <sup>2</sup>Simon Peter and Thomas called the Twin, and Nathaniel of Cana in Galilee, and the sons of Zebedee and two others of his disciples were there together. <sup>3</sup>Simon Peter said to them, I am going fishing. They said to him, We are coming with you. So they went out and went aboard the boat, but that night they caught nothing. <sup>4</sup>Very early in the morning Jesus stood on the shore; the disciples, however, did not see that it was Jesus. <sup>5</sup>So Jesus said to them, Have you caught any fish, my children? They answered, No. <sup>6</sup>He said to them, Drop the net on the right hand side of the boat, and you will find some. They did so, and now they could not draw it in, there were so many fish in it. <sup>7</sup>So the disciple whom Jesus loved said to Peter, It is the Lord. So when Simon Peter heard it was the Lord, he put on his coat (for he had taken off his clothes) and threw himself into the water. <sup>8</sup>The other disciples came in the small boat (they were not far from the land, only about a hundred yards) dragging in the net full of fish.

<sup>9</sup>So when they came to land, they saw a charcoal fire on the ground and fish on it and bread. <sup>10</sup>Jesus said to them, Bring some of the fish you have just caught. <sup>11</sup>So Simon Peter went



aboard again, and dragged the net to land, full of large fish, a hundred and fifty-three of them; and though there were so many, the net did not break. Jesus said to them, Come and have breakfast. <sup>12</sup>And none of the disciples liked to ask him, Who are you? For they knew it was the Lord. <sup>13</sup>Jesus came and took the bread and gave it to them, and the fish in the same way. <sup>14</sup>This was the third time that Jesus showed himself to the disciples after he had risen from the dead.

<sup>15</sup>So when they had finished eating, Jesus said to Simon Peter, Simon, son of John, do you love me more than these? He said to him, Yes, Lord, you know that I love you. Jesus said to him, Feed my lambs. <sup>16</sup>He said to him a second time, Simon, son of John, do you love me? He said to him, Yes, Lord, you know that I love you. <sup>17</sup>He said to him, Take care of my sheep. He said to him the third time, Simon, son of John, do you love me? Peter was pained because he said to him the third time, Do you love me? And he said to him, Lord, you know everything, you know that I love you. <sup>18</sup>Jesus said to him, Feed my sheep. Truly, truly I tell you, when you were young, you put on your belt yourself and walked wherever you wished; but when you are old, you will hold out your hands and another will put on your belt and take you where you have no wish to go. <sup>19</sup>He said this to show by what sort of death he should glorify God. <sup>20</sup>And when he had said this, he said, Follow me.

Peter turned and saw the disciple whom Jesus loved following them—the disciple who at the supper leaned back towards Jesus' breast and said, Lord, who is it that is going to betray you? <sup>21</sup>So when he saw him, Peter said to Jesus, Lord, what of this man? <sup>22</sup>Jesus said to him, If it is my will, that he remain till I come, what is that to you? Follow me yourself. <sup>23</sup>So the story spread among the brethren that that disciple was not to die; but Jesus

did not say, He is not to die, but, If it is my will that he remain till I come, what is that to you?

<sup>24</sup>This is the disciple that bears witness to these things and has written these things; and we know that his evidence is true.

<sup>25</sup>And there are many other things that Jesus did; if they were to be written down, every one of them, I think the world itself could not contain the books that would be written.

# ACTS OF THE APOSTLES

**1** I wrote my first book, Theophilus, about all the things that Jesus did and taught from the beginning, <sup>2</sup>until the day when he was taken up, after giving his commandments to the apostles; he had chosen them through the Holy Spirit; <sup>3</sup>he had also by many kinds of evidence proved himself to them to be alive after his suffering, appearing during forty days to them, and speaking about the kingdom of God; <sup>4</sup>while he was still with them he commanded them not to leave Jerusalem, but to wait for the Father's promised gift, which, he said, you have heard of from me; <sup>5</sup>for John baptized with water, but after a little time you shall be baptized with the Holy Spirit.

<sup>6</sup>When they were together they asked him, Lord, is this the time when you set up the kingdom of Israel again? <sup>7</sup>He said to them, It is not for you to know times and seasons, which the Father has set within his own authority; <sup>8</sup>but you shall receive power, when the Holy Spirit comes upon you; and you shall be my witnesses in Jerusalem and all Judea and Samaria, and to the ends of the earth. <sup>9</sup>When he had said this, he was taken up as they watched, and a cloud received him out of their sight. <sup>10</sup>And while they were looking earnestly up into the \*heavens as he went, two men in white clothing stood by them, and said, <sup>11</sup>Men of Galilee, why do you stand looking up into the \*heavens? This Jesus who has been taken up from you into the \*heavens shall come in the same way in which you have seen him going up into the \*heavens.

<sup>12</sup>Then they returned to Jerusalem, from the hill called the Mount of Olives, which is near Jerusalem, \*a sabbath day's journey away. <sup>13</sup>On entering the city they went up to the upper room, where they were staying—Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James

the son of Alpheus, and Simon the \*Zealot, and Judas the son of James. <sup>14</sup>These all gave themselves to prayer together, with the women, and Mary, the mother of Jesus, and his brothers.

<sup>15</sup>In those days Peter stood up at a meeting of the brethren—the number of persons being about a hundred and twenty—and said, <sup>16</sup>Brethren, that scripture had to come true, the scripture that the Holy Spirit spoke long ago through David about Judas who was guide to those that arrested Jesus. <sup>17</sup>For he was of our number and was appointed to this service. <sup>18</sup>(This man bought a field with the money paid for his wickedness; but he fell down headlong, and burst open, and all his bowels poured out; <sup>19</sup>and it came to the knowledge of all those living in Jerusalem, so that the field was called in their language Akeldama, that is, The Bloody Field. <sup>20</sup>For it is written in the book of Psalms,

Let his house be a ruin;

Let there be none living in it,

And,

Let another take his office.)

<sup>21</sup>So one of the men who have been in our society all the time that the Lord Jesus went in and out among us, <sup>22</sup>from the baptism of John to the day when he was taken from us, one of these men must join our number as a witness of his resurrection.

<sup>23</sup>Then they put forward two, Joseph called Barsabbas (who was also named Justus) and Matthias. <sup>24</sup>And they prayed: Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen <sup>25</sup>to take that place, as servant and apostle, which Judas fell from, to go to his own place. <sup>26</sup>Then they drew lots, and the lot fell on Matthias, and he was added to the number of the eleven apostles.

2 When the day of Pentecost had come, they were all together in the one place, 2when suddenly there came from the \*heavens a noise like the noise of a great wind blowing, and it filled the whole house in which they were sitting. 3And there appeared to them tongues, like tongues of fire, separated, and resting one on each of them. 4And they were all filled with the Holy Spirit, and they began to speak in different tongues, as the Spirit gave them power of speech.

5Now there were Jews living in Jerusalem, godly men, from every nation under \*heaven. 6And when this sound was heard, the crowd gathered in astonishment, because every man heard them speaking in his own mother-tongue; 7and they were filled with surprise and wonder, and said, Are not all these that are speaking Galileans? 8How, then, is it that each of us hears in his own mother-tongue? 9Parthians and Medes and Elamites, men from Mesopotamia, Judea and Cappadocia, Pontus and Roman Asia, 10Phrygia and Pamphylia, Egypt and the region of Libya round Cyrene, visitors from Rome, Jews by birth and Jews by conversion, 11Cretans and Arabs, we hear them speaking in our own tongues of the great acts of God. 12They were all astonished and troubled, and said to one another, What does this mean? 13But others laughed at them in scorn, and said, They are full of new wine.

14But Peter, standing with the Eleven, raised his voice and spoke plainly to them: Men of Judea and all who are living in Jerusalem, let this be known to you, listen to my words. 15These men are not drunk as you suppose; it is only nine o'clock. 16This is the thing that the prophet Joel spoke of:

17 This shall come about in the last days (saith God),  
I will pour out my Spirit upon all mankind,  
And your sons and your daughters shall prophesy;  
Your young men shall see visions,



And your old men shall dream dreams,

<sup>18</sup>Yes, upon my slaves and my slave-girls in those days I will  
pour out my Spirit; and they shall prophesy:

<sup>19</sup>And I will show wonders in the \*heaven above,

And signs upon the earth beneath,

Blood and fire and a cloud of smoke;

<sup>20</sup>The sun shall be turned into darkness,

And the moon into blood,

Before that great, that glorious day of the Lord shall come.

<sup>21</sup>And it shall be that everyone that calls on the name of the  
Lord shall be saved.

<sup>22</sup>Men of Israel, hear these words: Jesus of Nazareth, a man  
proclaimed by God to you with miracles and wonders and signs,  
which God did through him among you, as you know your-  
selves—<sup>23</sup>this Jesus, who by the settled will and purpose of God  
was given up, you by means of heathen men nailed up and  
crucified and killed; <sup>24</sup>but God raised him up again, having  
loosed the birth-pains of death, because it was not possible that  
death should hold him. <sup>25</sup>For David said of him,

I saw the Lord always before me;

For he is at my right hand,

That I should not be moved;

<sup>26</sup>Therefore my heart rejoiced,

And my tongue was glad,

My flesh also shall find rest in hope,

<sup>27</sup>Because thou wilt not leave my soul in \*Hades,

Nor let thy holy one suffer decay;

<sup>28</sup>Thou hast made known to me the paths of life,

And thou shalt fill me with gladness in thy presence.

<sup>29</sup>Brethren, I may speak plainly to you about king David, how  
he died and was buried, and his grave is with us to this day;

<sup>30</sup>but he was a prophet; he knew that God had sworn an oath to

him, that he would set on his throne one that was the fruit of his body; <sup>31</sup>so he foresaw and spoke about the resurrection of the Christ, namely, that he was not left in\* Hades, nor did his flesh suffer decay. <sup>32</sup>This Jesus was raised up by God; of that we all are witnesses. <sup>33</sup>Therefore, being lifted up by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you see and hear. <sup>34</sup>For David did not go up into heaven, but he himself said,

The Lord said to my lord,

Sit at my right hand,

<sup>35</sup>Till I make thine enemies a footstool for thy feet.

<sup>36</sup>Therefore let the whole house of Israel surely know, that God has made this Jesus, whom you crucified, both Lord and Christ.

<sup>37</sup>When they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, What shall we do, brethren?

<sup>38</sup>Peter answered them, Repent and be baptized, every one of you in the name of Jesus Christ, for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit. <sup>39</sup>For the promise is for you, and your children, and all that are far away, all that the Lord our God shall call. <sup>40</sup>And with many other words he urged and warned them: Save yourselves from this crooked age. <sup>41</sup>So those that welcomed his words were baptized; and that very day about three thousand persons were added to them. <sup>42</sup>And they gave themselves regularly to the apostles' teaching and the fellowship, the breaking of bread and the prayers.

<sup>43</sup>Every soul was struck with awe; and many wonders and signs were done by the apostles. <sup>44</sup>All the believers kept together, and had all things in common; <sup>45</sup>and they sold their lands and possessions and divided them up among them all, according to every man's need. <sup>46</sup>And regularly day by day attending the temple together and breaking bread at home, they

ate their food with gladness and simplicity, <sup>47</sup>praising God and approved by all the people; and the Lord added every day to their number those that were being saved.

**3** Now Peter and John were going up to the Temple at the hour of prayer, at three o'clock in the afternoon. <sup>2</sup>And a man who had been lame from birth was carried there every day, and put down at the gate of the temple called the Beautiful Gate, to beg for money from those going into the temple. <sup>3</sup>When he saw Peter and John, as they were about to enter the temple, he began to beg from them. <sup>4</sup>Then Peter, fixing his eyes on him, along with John, said, Look at us. <sup>5</sup>The man, thinking that he was going to receive something from them, gave them all his attention. <sup>6</sup>Then Peter said, I have no gold or silver; what I have, I give you; in the name of Jesus Christ of Nazareth, walk. <sup>7</sup>And he took him by the right hand, and lifted him up; and at once his feet and ankles grew strong; <sup>8</sup>and he sprang up, and stood on his feet, and began to walk; and he went into the temple with them, walking and jumping and praising God. <sup>9</sup>And all the people saw him walking and praising God, <sup>10</sup>and they knew him to be the man that had sat at the Beautiful Gate of the temple begging, and they were filled with excitement and wonder at what had been done to him.

<sup>11</sup>And while the man kept his hands on Peter and John, all the people came running up to them in the covered court called Solomon's, full of astonishment. <sup>12</sup>When Peter saw it, he said to the people, Men of Israel, why are you astonished at this, or why do you fix your eyes on us, as though by our own power or godliness we had made him walk? <sup>13</sup>The God of Abraham and Isaac and Jacob, the God of our fathers has given glory to his \*servant Jesus, whom you gave up and disowned before Pilate, though he had decided to let him go. <sup>14</sup>You disowned that holy,

just man, and asked for a murderer to be given you; <sup>15</sup>you killed the Prince of life, but God raised him from the dead, a thing of which we are witnesses. <sup>16</sup>And by faith in his name, his name has made this man strong, whom you see and know; yes, faith in him has given him health in the sight of you all. <sup>17</sup>Now, brethren, I know that you acted in ignorance, as your rulers also did; <sup>18</sup>but God in this way made the word come true, which he spoke long ago through all his prophets, namely that his Christ should suffer. <sup>19</sup>Repent, then, and turn to God, that your sins may be wiped out, and that times of refreshing may come from the presence of the Lord, <sup>20</sup>and that he may send your appointed Christ, namely Jesus; <sup>21</sup>for heaven must hold him, till the time when all things are made new, which God spoke of long ago through his holy prophets. <sup>22</sup>For Moses said, The Lord your God shall raise up from among your brethren a prophet like me; you shall listen to all the things that he shall say to you; <sup>23</sup>and every person that refuses to obey that prophet, shall be cut off from among the people. <sup>24</sup>And all the prophets who have spoken, from Samuel, and all that came after, they also spoke of these days. <sup>25</sup>You are the sons of the prophets, and of the bond which God made with your fathers, when he said to Abraham, In thy children's children all the families of the earth shall be blessed. <sup>26</sup>God has raised up his \*servant for you first of all, and sent him to bless you, by turning you all from your wicked ways.

**4** While they were speaking to the people, the priests, and the captain of the temple-guard, and the Sadducees, came up to them, <sup>2</sup>much troubled that they were teaching the people and declaring in Jesus the resurrection of the dead. <sup>3</sup>They seized them, and put them in prison till the next day, for it was already evening. <sup>4</sup>But many of those that heard the word became

believers; and the number of the men was now about five thousand.

<sup>5</sup>So next day their leading men and elders and scribes met together in Jerusalem, <sup>6</sup>with Annas the high priest, and Caiaphas and John and Alexander, and all the members of the high priest's family. <sup>7</sup>They had the apostles brought before them, and questioned them: By what power, or by what name, have you done this? <sup>8</sup>Then Peter, full of the Holy Spirit, answered them: Leaders of the people, and elders, <sup>9</sup>if we today are questioned about a good deed done to a sick man, by what means he has been saved, <sup>10</sup>take note all of you, and all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, and God raised from the dead, by his name this man stands here before you strong and well.

<sup>11</sup>This is the stone refused by you builders,  
Which has been made the corner-stone.

<sup>12</sup>In none other is there salvation; there is no name but his, given among men, by which we must be saved.

<sup>13</sup>Now when they saw the boldness of Peter and John, and noticed that they were uneducated working men, they were astonished; and they recognized that they had been with Jesus.

<sup>14</sup>And seeing the man standing with them cured, they had nothing to say. <sup>15</sup>So, telling them to leave the Council, they discussed the matter together: <sup>16</sup>What are we to do to these men? they said. For it is plain to everyone living in Jerusalem that a notable miracle has been done by them; we cannot deny it. <sup>17</sup>But, that it may go no further with the people, let us forbid them to say anything to anyone in this name. <sup>18</sup>So they called them in, and warned them not to say or teach anything at all in the name of Jesus. <sup>19</sup>But Peter and John answered them, Whether it is right in God's eyes to obey you rather than God, you must judge. <sup>20</sup>As for us, we cannot give up speaking of what



we have seen and heard. <sup>21</sup>And they dismissed them with a warning, being unable, because of the people, to find any way of punishing them, since everyone was praising God for what had happened; <sup>22</sup>for the man on whom this miracle of healing had been done was more than forty years old.

<sup>23</sup>On being dismissed, they went back to their friends, and told them what the high priests and elders had said. <sup>24</sup>And when they heard it, they all lifted up their voices to God, and said, O Master, who madest the heaven and the earth and all things that are in them, <sup>25</sup>who by the Holy Spirit through the mouth of our father David, thy servant, hast said,

Why did the heathen roar,

And the peoples plan in vain?

<sup>26</sup>The kings of the earth stood up,

And their leaders gathered together,

Against the Lord and against his Christ.

<sup>27</sup>For truly in this city they gathered together against thy holy \*servant Jesus, whom thou didst appoint, Herod and Pontius Pilate, together with the heathen and the people of Israel, <sup>28</sup>to do what thy hand and thy purpose had determined. <sup>29</sup>Now, therefore, O Lord, consider their threats and permit thy slaves to speak thy word with perfect boldness, <sup>30</sup>while thou dost hold out thy hand to heal, and signs and wonders are done through the name of thy holy \*servant Jesus. <sup>31</sup>And when they had prayed, the place in which they had met was shaken, and they were all filled with the Holy Spirit and boldly spoke the word of God.

<sup>32</sup>And all that great number of believers were of one heart and one soul; not one of them would say that any part of his property was his own; they had all things in common. <sup>33</sup>And with great power the apostles bore witness to the resurrection of the Lord Jesus and great grace was on them all. <sup>34</sup>For none among them

was in need; all who owned land or houses sold them and brought the money paid to them and laid it at the apostles' feet; <sup>35</sup>and it was then divided up according to every man's need.

<sup>36</sup> So Joseph, who was named by the apostles Barnabas, which means Son of Comfort, a Levite, a native of Cyprus, sold land which he owned and brought the money, and laid it at the apostles' feet.

**5** But a man named Ananias, with his wife Sapphira, sold some property, <sup>2</sup>and kept back part of the money, with the knowledge of his wife, and brought part and laid it at the apostles' feet. <sup>3</sup>But Peter said, Ananias, why has Satan put it into your head to lie to the Holy Spirit, and keep back part of the money paid for your land? <sup>4</sup>While you had it, was it not your own? And when it was sold, was it not still in your power? How have you let this thing find a place in your heart? You have lied not to men but to God. <sup>5</sup>When he heard these words, Ananias fell down and died; and all that heard of it were struck with awe. <sup>6</sup>And the young men came and wrapped him up and took him out and buried him.

<sup>7</sup>Now after an interval of about three hours his wife came in, knowing nothing of what had happened. <sup>8</sup>Peter said to her, Tell me whether you sold the land for so much. She said, Yes, for so much. <sup>9</sup>Peter said to her, Why did you two agree together to put the Spirit of the Lord to the proof? Look! the feet of those that have buried your husband are at the door, and they shall carry you out. <sup>10</sup>And at once she fell down at his feet and died; and the young men came in and found her dead, and carried her out and buried her by her husband; <sup>11</sup>and the whole church and all that heard of these things were struck with awe.

<sup>12</sup>And many signs and wonders were done among the people through the apostles; and they were all together in Solomon's covered court. <sup>13</sup>None of the rest dared to join them; but the people praised them; <sup>14</sup>and, more than ever, believers were added to the Lord, great numbers both of men and women; <sup>15</sup>they brought their sick out into the streets and laid them on mats and stretchers, so that, as Peter passed by, at least his shadow might fall on one or other of them. <sup>16</sup>And great crowds gathered from the towns near Jerusalem, bringing those that were sick or troubled with evil spirits, and they were all healed.

<sup>17</sup>Then the high priest and all his party, the party of the Sadducees, full of jealousy, took action; <sup>18</sup>they seized the apostles and put them in the common prison. <sup>19</sup>But during the night an angel of the Lord opened the prison doors, and let them out, and said to them, <sup>20</sup>Go and stand in the temple and tell the people all about this life. <sup>21</sup>Then they did as they were told; they went to the temple early in the morning and began to teach. But the high priest and his party went and called together the council and all the elders of Israel, and sent to the prison to have them brought. <sup>22</sup>But when the officers arrived, they found that they were not in the prison, so they returned and reported: <sup>23</sup>We found the prison shut up quite safely, and the guards on duty at the doors; but when we opened the door, we found no one inside. <sup>24</sup>When they heard these things the captain of the temple-guard and the high priests wondered anxiously what it could mean; <sup>25</sup>but a man came up and reported, The men you put in prison are standing in the temple, teaching the people. <sup>26</sup>Then the captain went off with his officers and brought them in, but without violence, for fear the people should stone them. <sup>27</sup>They brought them in and stood them before the Council; and the high priest examined them. <sup>28</sup>We strictly warned you,

he said, not to teach in this name; see how you have filled Jerusalem with your teaching; you are trying to bring this man's blood on us. <sup>29</sup>Peter and the apostles answered, We must obey God rather than men. <sup>30</sup>The God of our fathers raised up Jesus, when you had killed him by hanging him on a tree. <sup>31</sup>God lifted him up \*with his right hand to be captain and saviour, to give repentance to Israel and forgiveness of sins. <sup>32</sup>We are witnesses to these things, we and the Holy Spirit that God has given to those that obey him.

<sup>33</sup>When they heard this, they were stung to madness, and made up their minds to kill them. <sup>34</sup>But a Pharisee named Gamaliel stood up in the council (he was learned in the law and respected by all the people) and ordered the men to be removed for a short time. <sup>35</sup>Then he said to the Council, Men of Israel, be careful what you do to these men. <sup>36</sup>For some time ago a man Theudas set himself up, claiming to be somebody, and about four hundred men joined him; but he was killed and all his followers were scattered and came to nothing. <sup>37</sup>After him Judas of Galilee set himself up in the days of the registration; he got some of the people to follow him; but he too was destroyed and all his followers were scattered. <sup>38</sup>And today I say this to you: keep your hands off these men, let them alone. For if what they are planning or doing is man's work, it will come to nothing; <sup>39</sup>if it is God's work, you cannot destroy them; and you may even be found to be fighting against God. <sup>40</sup>They did as he advised; they called the apostles in, and, after having them beaten, they warned them not to speak in the name of Jesus, and dismissed them. <sup>41</sup>So they went from the presence of the Council rejoicing because they had been found worthy to suffer dishonour for his name. <sup>42</sup>And every day continually in the temple and in their homes, they were teaching and proclaiming the good news that Jesus is the Christ.

**6** In these days as the number of disciples increased, the \*Hellenists began to grumble against the \*Hebrews that their widows were being neglected in the daily serving of food. <sup>2</sup>So the Twelve called the whole body of the disciples together and said, It is not fitting that we should give up preaching the word of God and serve tables instead. <sup>3</sup>Therefore, brethren, choose seven men of good reputation among you, men full of the Spirit and of wisdom; and we will put them in charge of this duty; <sup>4</sup>and we will continue to give ourselves to prayer and the service of the word. <sup>5</sup>This plan pleased the whole body; and they chose Stephen, a man full of faith and the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a convert to the Jewish faith, a man of Antioch. <sup>6</sup>These men they brought before the apostles, who prayed and laid their hands on them.

<sup>7</sup>So the word of God continued to spread; and the number of disciples in Jerusalem increased greatly; and a great many priests became obedient to the faith.

<sup>8</sup>Stephen was full of grace and power; and he performed great wonders and signs among the people. <sup>9</sup>But some members of the meeting-house of the Freedmen, as it was called, and of the Cyreneans and the Alexandrians, and some from Cilicia and Roman Asia, set themselves to argue with Stephen; <sup>10</sup>but they could not resist the wisdom and the Spirit with which he spoke. <sup>11</sup>Then they bribed men to say, We have heard him speaking blasphemy against Moses and God; <sup>12</sup>and so they excited the people and the elders and the scribes, and set on him and seized him and brought him before the Council. <sup>13</sup>Then they produced false witnesses who said, This fellow is continually talking against this holy place and the law of Moses. <sup>14</sup>We have heard him say that this Jesus of Nazareth will destroy this place and



change the customs that Moses handed down to us. <sup>15</sup>And all who were sitting in the Council, fixing their eyes on him, saw that his face was like the face of an angel.

**7** And the high priest said, Is this true? <sup>2</sup>And he said, Brethren and fathers, listen. The God of glory appeared to our father Abraham, while he was in Mesopotamia, before he settled in Haran, <sup>3</sup>and said to him, Leave your country and your family and go to the land that I will show you. <sup>4</sup>Then he left the land of the Chaldeans and settled in Haran, and from there, after the death of his father, God brought him to live in this country, where you are living now. <sup>5</sup>But God gave him no land to possess in it, not enough to put a foot on; yet he promised to give it to him to possess, and to his children after him, when he was still without child. <sup>6</sup>God spoke in this way to him, that his children should live as strangers in a foreign land, and should be slaves and be cruelly treated for four hundred years. <sup>7</sup>And God said, I will judge that nation to whom they shall be slaves, and afterwards they shall come out and shall serve me in this place. <sup>8</sup>And he gave him the bond of circumcision. So Abraham became the father of Isaac (and he circumcised him on the eighth day) and Isaac the father of Jacob and Jacob of our twelve forefathers.

<sup>9</sup>Now our forefathers were jealous of Joseph and sold him into Egypt; but God was with him, <sup>10</sup>and delivered him out of all his sufferings and gave him grace and wisdom in the sight of Pharaoh, king of Egypt; and Pharaoh made him governor of Egypt and of all his house. <sup>11</sup>Then there came a famine over the whole of Egypt and Canaan, and much suffering; and our fathers could find no food. <sup>12</sup>But Jacob, hearing that there was bread in Egypt, sent our fathers there for the first time; <sup>13</sup>but the second time Joseph made himself known to his brothers, and Pharaoh came to hear of Joseph's parentage. <sup>14</sup>And Joseph sent

and called Jacob and all his family, seventy-five persons. <sup>15</sup>And Jacob went down into Egypt and died there, he and our fathers, <sup>16</sup>and they were carried over to Shechem and buried in the grave which Abraham had bought for silver from the sons of Hamor in Shechem. <sup>17</sup>When the promised time came near, which God had sworn to Abraham, the people increased and grew in number in Egypt, <sup>18</sup>until another king arose who had not known Joseph.

<sup>19</sup>This king treated our nation with trickery and our fathers with cruelty, making them expose their infants so that they should not live. <sup>20</sup>At this time Moses was born; and he was beautiful before God; for three months he was nursed in his father's house, <sup>21</sup>and when he was exposed, Pharaoh's daughter took him and brought him up as her own son. <sup>22</sup>He was educated in all the wisdom of Egypt, and he was powerful in word and deed. <sup>23</sup>When he was forty years old, it came into his heart to visit the children of Israel, his brothers. <sup>24</sup>And seeing one of them being unjustly treated, he defended him; he struck down the Egyptian and righted the wrong of the man who was being hard pressed. <sup>25</sup>He thought that his brothers understood that God was saving them by his hand; but they did not.

<sup>26</sup>Next day he came upon two of them fighting, and tried to make peace between them: Men, he said, you are brothers; why do you wrong one another? <sup>27</sup>But the man that was wronging his neighbour, pushed him aside, and said, Who made you a ruler and a judge over us? <sup>28</sup>Do you wish to kill me, as you killed the Egyptian yesterday? <sup>29</sup>At that Moses took to flight and lived as a stranger in the land of Midian, and became the father of two sons there. <sup>30</sup>After forty years an angel appeared to him in the wilds of Mount Sinai in the flame of a burning bush. <sup>31</sup>And when Moses saw it, he was astonished, and as he came near to look, the voice of the Lord came to him, and said,

<sup>32</sup>I am the God of your fathers, the God of Abraham and Isaac and Jacob; and Moses trembled and dared not look. <sup>33</sup>Then the Lord said to him, Take off the sandals from your feet; for the place where you stand is holy ground. <sup>34</sup>I have seen, I have seen the evil condition of my people in Egypt and I have heard their cries and have come down to deliver them. Now, come, I send you to Egypt. <sup>35</sup>This Moses whom they refused, saying, Who made you a ruler and a judge? this man God sent as a ruler and a deliverer by the hand of the angel that appeared to him in the bush.

<sup>36</sup>This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the wilds for forty years; <sup>37</sup>this is the Moses who said to the children of Israel, God shall raise up from among your brethren a prophet like me. <sup>38</sup>This is he that was in the \*assembly in the wilds with the angel that spoke to him on Mount Sinai and with our fathers; and he received living words to give them; <sup>39</sup>our fathers would not obey him but pushed him aside, and turned in their hearts again to Egypt, <sup>40</sup>and said to Aaron, Make for us gods to go before us; as for this Moses who brought us out of the land of Egypt, we do not know what has happened to him. <sup>41</sup>And they made a calf in those days, and offered sacrifices to the idol and rejoiced over things that their own hands had made. <sup>42</sup>So God turned from them and gave them up to worship the army of heaven; as it is written in the book of the prophets:

<sup>43</sup>Did you bring to me sacrifices and offerings in the wilds

During forty years, O house of Israel?

No, you lifted up the tent of Moloch,

And the star of the god Rephan,

The images which you made for your worship;

And I will carry you away beyond Babylon.

<sup>44</sup>Our fathers had the tent of witness in the wilds, as he that spoke to Moses commanded him to make it according to the

pattern which he had seen. <sup>45</sup>And our fathers in their turn received it, and brought it in with Joshua, when they took possession of the land of the heathen, whom God drove out from before our fathers.

So it was until the days of David. <sup>46</sup>David found favour with God, and asked leave to make a dwelling-place for the God of Jacob. <sup>47</sup>But it was Solomon who built him a house. <sup>48</sup>And yet the Most High does not live in houses made by the hand of man; as the prophet says,

<sup>49</sup>Heaven is my throne,

And earth the footstool of my feet,

What sort of house will you build for me? saith the Lord,  
And what shall be the place of my rest?

<sup>50</sup>Did not my hands make all these things?

<sup>51</sup>O stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit; as your fathers did, so do you.

<sup>52</sup>Which of the prophets did they not persecute? They killed those that foretold the coming of the just One; of whom you have now become the betrayers and murderers; <sup>53</sup>you who received the law by the agency of angels and have not kept it.

<sup>54</sup>When they heard these things they were stung to madness, and ground their teeth at him. <sup>55</sup>But he, full of the Holy Spirit, lifted up his eyes to heaven and saw the glory of God and Jesus standing at the right hand of God, and said, <sup>56</sup>Look! I see the heavens opened and the Son of man standing at God's right hand. <sup>57</sup>But they shouted loudly, and stopped their ears, and ran at him all together, and threw him out of the city, and stoned him. <sup>58</sup>And the witnesses laid their clothes at the feet of a young man named Saul. <sup>59</sup>And as they stoned him, Stephen called out again and again, Lord Jesus, receive my spirit. <sup>60</sup>And he knelt down and cried out, Lord, do not lay this sin to their account. And when he had said this, he fell asleep.

8 And Saul approved of the murder.

That day a great persecution of the church in Jerusalem began; and they were all scattered throughout the countryside of Judea and Samaria, all except the apostles. <sup>2</sup> Godly men took up Stephen's body and made a great mourning over him. <sup>3</sup> But Saul attacked the church with violence; entering one house after another he dragged off both men and women, and threw them into prison.

<sup>4</sup> So then those that were scattered went through the land spreading the good news. <sup>5</sup> Philip came down to the town of Samaria and proclaimed the Christ to them. <sup>6</sup> And all the people with one mind listened to what he said, when they heard him and saw the signs that he performed; <sup>7</sup> for evil spirits, shouting loudly, came out of many that were possessed; and many that were paralysed and lame were healed; <sup>8</sup> and there was great joy in that town. <sup>9</sup> But a man named Simon was already in the town practising magic, astonishing the Samaritan nation, and claiming to be some great one. <sup>10</sup> All of them had listened to him, both high and low; they said, He must be what they call the great Power of God. <sup>11</sup> They listened to him because he had for long astonished them with his magic. <sup>12</sup> But when they believed Philip's good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> And Simon himself became a believer, and, when he had been baptized, he kept close to Philip; and when he saw signs and great miracles done he was astonished.

<sup>14</sup> Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them; <sup>15</sup> and when they came, they prayed for them, that they might receive the Holy Spirit, <sup>16</sup> for it had not yet come down upon any of them; they had only been baptized in the name of



the Lord Jesus. <sup>17</sup>Then they laid their hands on them and they received the Holy Spirit. <sup>18</sup>Now when Simon saw that through the laying on of the hands of the apostles the Holy Spirit was given, he brought them money, and said, <sup>19</sup>Give this power to me too, that whoever I lay hands on may receive the Holy Spirit. <sup>20</sup>But Peter said to him, A curse on you and your money, because you thought you could buy the free gift of God. <sup>21</sup>There is no part nor portion for you in this word; for your heart is not right before God. <sup>22</sup>Repent, therefore, of this wickedness and pray to the Lord, that the intention of your heart may be forgiven; <sup>23</sup>for I see that you are bitter as gall and chained by sin. <sup>24</sup>Simon answered, Pray to the Lord for me, that none of the things you speak of may come upon me.

<sup>25</sup>So when they had borne their witness and spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many Samaritan villages on the way.

<sup>26</sup>But an angel of the Lord said to Philip, Up; go south to the road that runs from Jerusalem to Gaza (this is a lonely road). <sup>27</sup>So he set out and went on his way. And an Ethiopian, a eunuch, a high officer of Candace, the queen of the Ethiopians (he was her chief treasurer) had been to Jerusalem to worship, <sup>28</sup>and was on his way home. He was sitting in his carriage reading the prophet Isaiah. <sup>29</sup>And the Spirit said to Philip, Go and join that carriage. <sup>30</sup>So Philip ran up to him and heard him reading the prophet Isaiah, and said to him, Do you understand what you are reading? <sup>31</sup>He answered, How should I understand, unless some one puts me in the way? And he asked Philip to get in and sit with him. <sup>32</sup>Now the passage of Scripture which he was reading was this:

He was led like a sheep to be butchered,  
And as a lamb before the shearer is dumb,  
So he opened not his mouth.

<sup>33</sup>When he was brought low his judgement was taken away,  
Who will declare his origin?

For his life is taken away from the earth.

<sup>34</sup>And the eunuch said to Philip, Whom is the prophet speaking about here, please? Himself or another? <sup>35</sup>Then Philip opened his mouth and beginning from this text he announced to him the good news of Jesus. <sup>36</sup>Now as they went on their journey, they came to some water; and the eunuch said, Look! here is water. What is to prevent me from being baptized? And he ordered the carriage to stop. <sup>38</sup>Then the two of them went down into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup>But when they came up out of the water the Spirit of the Lord seized Philip, and the eunuch saw him no more, and went on his way with joy. <sup>40</sup>But Philip found himself at \*Ashdod and passing through the country he announced the good news to all the towns until he came to Caesarea.

**9** Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, <sup>2</sup>went to the high priest and asked for letters to the meeting-houses at Damascus, so that if he found any there belonging to this \*religion, whether men or women, he might bring them under arrest to Jerusalem. <sup>3</sup>He was on his way there, near Damascus, when suddenly a light from heaven shone round him, <sup>4</sup>and he fell to the ground, and heard a voice saying to him, Saul, Saul, why are you persecuting me? <sup>5</sup>And he said, Who are you, Lord? And he said, I am Jesus, and you are persecuting me. <sup>6</sup>Get up and go into the town, and you will be told what you must do. <sup>7</sup>Now the men who were with him stood speechless, hearing the voice indeed, but seeing no one. <sup>8</sup>Then Saul rose from the ground, but though his eyes were open he could see nothing; and they took him by the hand and

led him into Damascus. <sup>9</sup>And he was there three days unable to see, and neither ate nor drank.

<sup>10</sup>Now there was at Damascus a disciple named Ananias; and the Lord said to him in a vision, Ananias; and he said, I am here, Lord. <sup>11</sup>And the Lord said to him, Get up and go to the street called Straight Street, and ask at the house of Judas for a man called Saul, from Tarsus. He is praying, <sup>12</sup>and he has seen a man named Ananias come in and lay his hands on him that he may get his sight back. <sup>13</sup>Ananias answered, I have heard of this man from many, all the harm he has done to thy holy people in Jerusalem; <sup>14</sup>and here he has authority from the chief priests to arrest all that call on thy name. <sup>15</sup>But the Lord said to him, Go, for this man is my chosen instrument, to bring my name before heathen and kings and the children of Israel; <sup>16</sup>for I will show him how much suffering he must bear for my sake. <sup>17</sup>So Ananias went out and came to the house; and laying his hands on him said, Brother Saul, the Lord has sent me—Jesus who appeared to you on the road as you came—that you may get your sight back and may be filled with the Holy Spirit. <sup>18</sup>And at once it was as though a film fell from his eyes, and his sight came back; and he got up and was baptized; <sup>19</sup>and, when he had taken food, his strength returned.

<sup>20</sup>He stayed for some time with the disciples in Damascus. He began at once to preach Jesus in the meeting-houses, declaring him to be the Son of God. <sup>21</sup>All that heard him were astonished, and said, Is not this the man who in Jerusalem destroyed all that call on this name? Yes, and he had only come here so as to carry them off under arrest to the high priests. <sup>22</sup>But Saul grew more and more powerful, and put to confusion the Jews living at Damascus by his arguments that this Jesus was the Christ.

<sup>23</sup>When some time had passed, the Jews made a plot to kill

him; but their plot came to Saul's knowledge; <sup>24</sup>they even watched the gates both day and night, to kill him; <sup>25</sup>but his disciples let him down the wall by night, lowering him in a basket.

<sup>26</sup>When he came to Jerusalem he attempted to join the disciples; but they were afraid of him, not believing that he was a disciple. <sup>27</sup>Then Barnabas took him and brought him in to the disciples, and explained to them how on the road he had seen the Lord, and how the Lord had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. <sup>28</sup>So he went in and out among them at Jerusalem, <sup>29</sup>preaching boldly in the name of the Lord and talking and arguing with the \*Hellenists; but these set themselves to kill him; <sup>30</sup>and so, when the brethren heard of it, they took him down to Caesarea and sent him on his way to Tarsus.

<sup>31</sup>And so the church through all Judea and Galilee and Samaria had peace and was built up; and grew in numbers, walking in the fear of the Lord and the comfort of the Holy Spirit.

<sup>32</sup>Now as Peter went about among them all, it happened that he came to visit the people of God living at Lydda. <sup>33</sup>There he found a man named Aeneas who had been lying in bed for eight years, paralysed. <sup>34</sup>Then Peter said to him, Aeneas, Jesus Christ heals you; stand up and make your bed; and at once he stood up. <sup>35</sup>And all who were living in Lydda and in Sharon saw him; and they turned to the Lord.

<sup>36</sup>Now there was in Joppa a disciple named Tabitha (which means Dorcas, a deer); this woman was full of good works and acts of mercy. <sup>37</sup>It happened that at that time she fell ill and died; so they washed her and laid her in an upper room. <sup>38</sup>Then because Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him begging him to be good enough to come to them. <sup>39</sup>Peter set out with them at once; when he

arrived, he was taken up into the upper room; and the widows stood round him weeping, and showing him all the shirts and cloaks, which Dorcas had made, while she was with them. <sup>40</sup>Peter put them out of the room and knelt down and prayed. Then he turned to the body and said, Tabitha, get up; and she opened her eyes, and when she saw Peter, she sat up. <sup>41</sup>And he gave her his hand and lifted her, and calling the \*disciples and the widows, he showed her to them alive. <sup>42</sup>This became known all over Joppa, and many became believers in the Lord. <sup>43</sup>And Peter stayed many days in Joppa with Simon, a leather-worker.

**10** Now there was at Caesarea a man called Cornelius, a sergeant in the regiment called Italica, <sup>2</sup>a religious man who feared God with all his household, giving generously to the poor in Israel and praying to God continually. <sup>3</sup>One day about three o'clock this man in a vision clearly saw an angel of God coming in to him and saying, Cornelius. <sup>4</sup>He fixed his eyes on him in fear, and said, What is it, Lord? He said to him, Your prayers and your gifts to the poor have come up before God and are remembered. <sup>5</sup>Now send men to Joppa and ask for Simon who is called Peter; <sup>6</sup>he is living with Simon, a leather-worker, whose house is by the seaside. <sup>7</sup>When the angel that spoke to him had gone away, Cornelius called two of his house servants and a godly soldier, one of those that waited on him, <sup>8</sup>and told them everything, and sent them to Joppa.

<sup>9</sup>Next day, while they were on their way and not far from the town, Peter went up on the house-top about noon to pray; <sup>10</sup>and he became very hungry and wanted his food; but while they were getting it ready he fell into a deep sleep. <sup>11</sup>He saw the heaven open and something like a great \*sheet lowered to the earth by the four corners, <sup>12</sup>and in it all the four-footed beasts and creeping things and wild birds. <sup>13</sup>And a voice came to him,



Up, Peter, kill and eat. <sup>14</sup>But Peter said, No, Lord, for I have never eaten anything common or unclean. <sup>15</sup>And the voice came to him a second time, What God has made clean do not you make common. <sup>16</sup>This happened three times; and then the thing was at once taken up into heaven.

<sup>17</sup>Now while Peter was wondering what the vision that he had seen might mean, the men that Cornelius had sent, having asked the way to Simon's house, stopped at the door, <sup>18</sup>and called out and asked whether Simon called Peter was staying there. <sup>19</sup>So while Peter was turning the vision over in his mind, the Spirit said to him, Look! Three men are asking for you; <sup>20</sup>get up and go down and go with them without hesitation; for it is I that have sent them. <sup>21</sup>And Peter went down to the men, and said, I am the man you are looking for; what is your reason for coming? <sup>22</sup>They answered, Cornelius, a sergeant in the army, a good, God-fearing man, well spoken of by all the Jewish people, was told by a holy angel to send and fetch you to his house, and to listen to what you say. <sup>23</sup>So he called them in and asked them to stay with him.

Next day he set out with them, and some of the brethren in Joppa went with him; <sup>24</sup>and the following day they reached Caesarea. Now Cornelius, who had invited his relations and closest friends, was waiting for them. <sup>25</sup>So when Peter came in, Cornelius met him and fell to the ground at his feet in reverence. <sup>26</sup>But Peter lifted him up and said, Stand up; I am only a man myself. <sup>27</sup>So they went in talking, and Peter found a large number gathered together; <sup>28</sup>and he said to them, You know yourselves very well how it is against our law for a Jew to mix with or visit a man of another nation; but God has shown me that I must call no man common or unclean. <sup>29</sup>So when you sent for me, I came without question. I ask, then, why have you sent for me? <sup>30</sup>Cornelius said, Four days ago about this time, I was in

my house saying the \*afternoon prayers, when suddenly a man in bright clothing stood before me, <sup>31</sup>and said, Cornelius, your prayer has been heard, and your gifts to the poor are remembered before God. <sup>32</sup>Send therefore to Joppa and call here Simon, who is called Peter; he is staying in the house of Simon, a leather-worker, by the seaside. <sup>33</sup>So I sent to you at once; and you were good enough to come. So now, we are all here in the presence of God to hear all the things that God has commanded you to say.

<sup>34</sup>Then Peter opened his mouth and said, Now I truly see that God cares nothing for outward appearances, <sup>35</sup>but in every nation the man that fears God and does right is welcomed by him. <sup>36</sup>The word which he sent to the children of Israel, spreading good news of peace through Jesus Christ, who is Lord of all—<sup>37</sup>you yourselves know what happened throughout Judea, beginning from Galilee, after the baptism which John preached, <sup>38</sup>how God appointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good, healing all who were in the power of the devil, since God was with him. <sup>39</sup>We are witnesses of all that he did in the land of the Jews and in Jerusalem; they hung him up on a tree and killed him. <sup>40</sup>But God raised him on the third day and made him to be plainly seen, <sup>41</sup>not by all the nation, but by witnesses who had been chosen by God beforehand, that is, by us, who ate and drank with him, after he had risen from the dead. <sup>42</sup>And he commanded us to preach to the nation and to bear witness that this is he that has been appointed by God to be judge both of the living and of the dead. <sup>43</sup>To him all the prophets bear witness, that everyone that has faith in him receives through his name forgiveness of sins.

<sup>44</sup>While he was still speaking, the Holy Spirit fell on all that were listening to his words. <sup>45</sup>Then the Jewish believers, who

had come with Peter, were astonished that the gift of the Holy Spirit was poured out even on the heathen. <sup>46</sup>For they heard them speaking in tongues and praising God. <sup>47</sup>Then Peter said, Can anyone refuse water to baptize these men, since they have received the Holy Spirit just like ourselves? <sup>48</sup>So he gave orders for them to be baptized in the name of Jesus Christ. Then they asked him to stay there for some days.

**11** Now the apostles and the brethren in Judea heard that the heathen also had welcomed the word of God. <sup>2</sup>And when Peter went up to Jerusalem, the circumcision party raised an objection against him: <sup>3</sup>Why, they asked, did you visit men who are uncircumcised, and eat with them? <sup>4</sup>So Peter began at the beginning and told them the whole story in order. <sup>5</sup>I was in Joppa praying, he said, and in a dream I saw a vision, something coming down, like a great sheet let down by four corners from the heavens. It came down to me, <sup>6</sup>and when I looked carefully at it, I saw in it the four-footed animals and wild beasts and creeping things and wild birds. <sup>7</sup>And I heard a voice saying to me, Up, Peter, kill and eat. <sup>8</sup>I said, No, Lord, for nothing common or unclean has ever entered my mouth. <sup>9</sup>And the voice came a second time from heaven, What God has made clean do not you make common. <sup>10</sup>And this happened three times, and everything was drawn up again into heaven. <sup>11</sup>And at that very moment three men came up to the house where we were, sent to me from Caesarea; <sup>12</sup>and the Spirit told me to go with them without hesitation. These six brethren also came with me, and we entered the man's house. <sup>13</sup>And he told us the story of how he had seen an angel in his house standing and saying, Send to Joppa and bring Simon, who is called Peter; <sup>14</sup>he has words to say to you by which you shall be saved, you and all your household. <sup>15</sup>And when I began to speak, the Holy Spirit fell on them,

as it did on us at the beginning; <sup>16</sup>and I remembered the word of the Lord, how he said, John baptized with water, but you shall be baptized with the Holy Spirit. <sup>17</sup>If, then, God gave the same gift to them as he gave to us when we became believers in the Lord Jesus Christ, who was I that I should try to hinder God? <sup>18</sup>When they heard these things, they kept quiet; and they praised God, and said, So God has given repentance to the heathen also, that they may live.

<sup>19</sup>Those that were scattered by the troubles about Stephen made their way as far as Phoenicia and Cyprus and Antioch, speaking the word to none but Jews. <sup>20</sup>There were, however, some men from Cyprus and Cyrene among them, who, when they came to Antioch, spoke to \*heathen men as well, spreading the good news of the Lord Jesus. <sup>21</sup>The Lord's hand was with them, and a great number became believers and turned to the Lord. <sup>22</sup>News of this came to the ears of the church in Jerusalem, and Barnabas was sent on a mission to Antioch. <sup>23</sup>When he arrived and saw the grace of God, he rejoiced and urged them all to be firm in their loyalty to the Lord; <sup>24</sup>for he was a good man and full of the Holy Spirit and faith. So a large number were added to the Lord. <sup>25</sup>Then Barnabas left for Tarsus to look for Saul, <sup>26</sup>and when he had found him, he brought him to Antioch. For a whole year they were guests of the church, and taught a great number; and in Antioch the disciples were called Christians for the first time.

<sup>27</sup>About this time some prophets came down to Antioch from Jerusalem; <sup>28</sup>and one of them, named Agabus, stood up, and declared by the Holy Spirit that there was to be a great famine through all the world, which happened in the time of Claudius. <sup>29</sup>So the disciples decided to send what each man could afford

for the relief of the brethren living in Judea; <sup>30</sup>and this they did, sending the money officially to the elders by the hand of Barnabas and Saul.

**12** About this same time King Herod laid violent hands on some members of the church. <sup>2</sup>James the brother of John he put to death with the sword; <sup>3</sup>and when he saw that it pleased the Jews, he went on to seize Peter as well. It was the time of the feast of unleavened bread. <sup>4</sup>And when he had arrested him, he put him in jail, handing him over to four parties of four men each to guard him, intending after the passover to bring him up before the people. <sup>5</sup>So Peter was closely guarded in jail; but prayer was made earnestly by the church to God for him. <sup>6</sup>Now when Herod was about to bring him to trial, that same night Peter was sleeping between two soldiers, chained to both of them, and guards before the door were watching the jail. <sup>7</sup>Suddenly an angel of the Lord stood by him, and a light shone in the building; and striking Peter on the side, he woke him, and said, Get up quickly; and his chains fell off his hands. <sup>8</sup>Then the angel said to him, Fasten on your belt, and put on your sandals; and he did so. Then he said to him, Put your cloak round you, and follow me. <sup>9</sup>So he followed him out; he did not know that what was done by the angel was real; he thought he was seeing a vision. <sup>10</sup>Now when they had passed the first guard and the second, they came to the iron gate leading into the city; this opened to them by itself; they went out and passed along one street; and at once the angel left him. <sup>11</sup>When he came to himself, Peter said, Now I am really sure that the Lord has sent his angel to deliver me from Herod and from all that the Jews were looking forward to. <sup>12</sup>When he understood it, he went to the house of Mary, the mother of John, called Mark, where a large number had come together to pray. <sup>13</sup>When he knocked



at the outside door a maid-servant named Rhoda came to answer. <sup>14</sup>She recognized Peter's voice, and instead of opening the door, she ran back in her joy to tell them that Peter was standing outside the door. <sup>15</sup>They said to her, You are mad; but she declared that it was so; <sup>16</sup>then they said, It is his angel. But Peter went on knocking; and when they opened the door and saw him, they were astonished. <sup>17</sup>He made signs to them to be silent, and explained to them how the Lord had brought him out of prison, adding, Tell James and the brethren all these things. Then he left them and went to another place.

<sup>18</sup>Now when day came, the soldiers were very much disturbed, wondering what had become of Peter. <sup>19</sup>Herod had a search made, and being unable to find him, he examined the guards and gave orders that they should be put to death; then he went down from Judea to Caesarea and remained some time there.

<sup>20</sup>Now Herod was very angry with the people of Tyre and Sidon; so they waited on him in a body, and having won over Blastus, the head of the royal household, they begged for peace, because their country depended on the king's for its food supply. <sup>21</sup>On the day appointed Herod made a speech to them, clothed in his royal robes and seated on his throne. <sup>22</sup>And the crowd cried out, God's voice, not man's. <sup>23</sup>At once he was struck down by an angel of the Lord, because he had not given the glory to God; worms ate him, and he died.

<sup>24</sup>But the word of God grew strong and spread far.

<sup>25</sup>And Barnabas and Saul, when they had completed their service in Jerusalem, came back bringing with them John whose other name was Mark.

**13** Now there were in the church at that time at Antioch prophets and teachers, Barnabas and Simeon called Niger, and Lucius of Cyrene, Manaen a \*companion-of-honour to Herod the prince, and Saul. <sup>2</sup>While they were worshipping the Lord and fasting, the Holy Spirit said, Set apart Barnabas and Saul for the work that I have called them to. <sup>3</sup>Then, when they had fasted and prayed, they laid their hands on them and sent them on their way.

<sup>4</sup>So being sent out by the Holy Spirit, they went down to Seleucia, and from there sailed to Cyprus. <sup>5</sup>And when they reached Salamis, they proclaimed the word in the meeting-houses of the Jews; and they had John with them as a helper. <sup>6</sup>When they had crossed the island to Paphos, they found there a Jewish \*magician and false prophet, named Bar-Jesus; <sup>7</sup>he was with the governor, Sergius Paulus, an intelligent man, who sent for Barnabas and Saul and said that he wished to hear the word of God. <sup>8</sup>But the magician Elymas (that is his Greek name) opposed them, trying to turn the governor from the faith. <sup>9</sup>Then Saul, that is, Paul, filled with the Holy Spirit, fixed his eyes on him and said, <sup>10</sup>You son of the devil, you enemy of all goodness, full of tricks and wickedness, will you never stop trying to make the Lord's straight paths crooked? <sup>11</sup>See now! The hand of the Lord will fall on you, and you will be blind, not seeing the sun for a time. And at once a cloud and darkness fell on him, and he went about trying to find someone to lead him by the hand. <sup>12</sup>Then the governor, seeing what had been done, became a believer, for he was greatly astonished at the teaching of the Lord.

<sup>13</sup>Then Paul and his companions sailed from Paphos to Perga in Pamphylia. There John left them and returned to Jerusalem.

<sup>14</sup>But they passed on from Perga to Pisidian Antioch; and there on the sabbath day they went to the meeting-house and sat down. <sup>15</sup>After the reading of the law and the prophets, the leading men in the meeting-house sent a message to them to say, Brethren, if you have any message of encouragement for the people, say it. <sup>16</sup>Paul stood up and, holding up his hand for silence, said, <sup>17</sup>Men of Israel, and you that fear God, listen. The God of this people Israel chose our fathers, and lifted up the people when they were strangers in Egypt, and with a high arm led them out of it. <sup>18</sup>And for forty years he \*bore with them in the wilds; <sup>19</sup>and when he had destroyed seven nations in Canaan, he gave them possession of their land for about four hundred and fifty years. <sup>20</sup>After that he gave them judges until Samuel the prophet; <sup>21</sup>and when after that they asked for a king, he gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup>Then he removed him and raised up David to be their King, and solemnly declared of him, I have found David, the son of Jesse, a man after my own heart, who shall do all my will. <sup>23</sup>It is from his line that God, according to his promise, has brought to Israel a saviour, Jesus. <sup>24</sup>Before he came John had proclaimed to all the people of Israel the need of repentance and baptism. <sup>25</sup>And as he was finishing his course, he said, What do you think that I am? I am not he; but see, one is coming after me whose sandals I am not fit to take off his feet. <sup>26</sup>Brethren, sons of the family of Abraham, and those among you that fear God, to us has the word of this salvation been sent. <sup>27</sup>For the inhabitants of Jerusalem and their rulers would not recognize either him, or the voices of the prophets which are read every sabbath day; they condemned him, and so made the prophecies come true. <sup>28</sup>Though they could not find him guilty of any crime deserving death, they asked Pilate to destroy him. <sup>29</sup>And when they had done all that was written in the scriptures

about him, they took him down from the tree, and laid him in a grave. <sup>30</sup>But God raised him from the dead; <sup>31</sup>he was seen for many days by those that had gone up with him from Galilee to Jerusalem; they are witnesses to the people of all these things.

<sup>32</sup>We bring you good news of the promise made to our fathers.

<sup>33</sup>God has made it come true for our children by raising up Jesus; as it is written in the second psalm,

Thou art my Son,

This day I have become thy Father.

<sup>34</sup>And that he raised him from the dead, to return no more to decay, he has spoken in this way;

I will give you the holy things of David that are sure.

<sup>35</sup>Therefore he says in another place:

Thou wilt not let thy holy one suffer decay.

<sup>36</sup>For David, having served the will of God in his own time, fell asleep, and was laid among his fathers, and suffered decay; <sup>37</sup>but he whom God raised up suffered no decay. <sup>38</sup>Understand, therefore, brethren, that through him forgiveness of sins is made known to you; <sup>39</sup>and through him everyone that has faith is delivered from all those things that you could not be delivered from by the law of Moses. <sup>40</sup>See, therefore, that what was spoken by the prophets does not come upon you:

<sup>41</sup>Look, scornful ones! Then wonder and hide yourselves;

For I work a work in your days,

A work that ye shall not believe,

Even though a man tell you of it.

<sup>42</sup>As they left the meeting-house, the people urged them to tell them these things again the next sabbath day. <sup>43</sup>And when the meeting broke up, many of the Jews and of the God-fearing converts from heathenism followed Paul and Barnabas; and they spoke to them, and urged them to remain in the grace of God.

<sup>44</sup>The next sabbath day almost the whole town gathered to

hear the word of God. <sup>45</sup>But when the Jews saw the crowds, they were filled with envy, and attacked what Paul said, and abused him. <sup>46</sup>Then Paul and Barnabas told them boldly, The word of God had to be spoken to you first; but since you refuse it and judge yourselves unworthy of everlasting life, see, we turn to the heathen. <sup>47</sup>For the Lord has so commanded us:

I have set thee as a light to the heathen,

To be my salvation to the ends of the earth.

<sup>48</sup>When the heathen heard these things they were glad and gave praise to the word of God; and all who were appointed to everlasting life became believers. <sup>49</sup>And the word of the Lord spread throughout the country. <sup>50</sup>But the Jews excited the \*God-fearing women of high rank and the leading men of the town against them, and raised a riot against Paul and Barnabas, and drove them out of their country. <sup>51</sup>So they shook off the dust of their feet against them, and came to Iconium. <sup>52</sup>And the disciples were filled with joy and the Holy Spirit.

**14** At Iconium they went together to the Jewish meeting-house, and spoke in such a way that a large number both of Jews and of Greeks became believers. <sup>2</sup>But the Jews who refused to believe excited the heathen, and poisoned their minds against the brethren. <sup>3</sup>They stayed there some time, speaking boldly for the Lord, who bore witness to the word of his grace, causing signs and wonders to be done by them. <sup>4</sup>The common people of the town were divided; some were on the side of the Jews, some on the side of the apostles. <sup>5</sup>But when the heathen and the Jews made a move together with their leaders to abuse them and stone them, <sup>6</sup>they had news of it, and made their escape to Lystra and Derbe, in Lycaonia, and to the country round. <sup>7</sup>And there they continued to spread the good news.



<sup>8</sup>Now there was at Lystra a man who had been lame from his birth; he had never had the use of his feet; he had never walked; and there he sat. <sup>9</sup>This man heard Paul speaking; and Paul, fixing his eyes on him, and seeing that he had faith to be made well, said in a loud voice, Stand up straight on your feet. <sup>10</sup>And he jumped up, and began to walk. <sup>11</sup>Then the crowds, seeing what Paul had done, raised a cry, saying in the Lycaonian language, The gods have come down to us in the form of men. <sup>12</sup>And they called Barnabas \*Zeus, and Paul \*Hermes, because he was the chief speaker. <sup>13</sup>Then the priest of the temple of Zeus outside the town brought bulls and strings of flowers to the gates and, with the crowds, wished to offer sacrifice to them. <sup>14</sup>But when the apostles Barnabas and Paul heard this, they tore their clothes, and rushed down into the crowd, crying out, <sup>15</sup>Sirs, why are you doing this? We are only men, with feelings like your own; we bring you good news, that you should turn from these useless things to the living God, who made the heaven and the earth and the sea and all that is in them. <sup>16</sup>In times past he let all the heathen go their own way; <sup>17</sup>yet he did not leave himself without witness, for he did good, giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness. <sup>18</sup>But even with these words they could hardly prevent the crowds from offering sacrifice to them.

<sup>19</sup>But Jews who arrived from Antioch and Iconium won the crowd over, and stoned Paul and dragged him out of the town, thinking that he was dead. <sup>20</sup>But when the disciples gathered round him, he stood up, and entered the town; and on the next day set out with Barnabas for Derbe. <sup>21</sup>And when they had brought the good news to that town, and made many disciples, they returned to Lystra and Iconium and Antioch, <sup>22</sup>encouraging the disciples, and urging them to stand fast in the faith, saying that it is by the way of much suffering that we have to enter the

kingdom of God. <sup>23</sup>In every church they chose elders with prayer and fasting, and commended them to the Lord, in whom they believed.

<sup>24</sup>Then passing through Pisidia they came to Pamphylia; <sup>25</sup>and when they had spoken the word in Perga, they went down to Attalia. <sup>26</sup>From there they sailed to Antioch, where they had been set apart by the grace of God for the work which they had now completed. <sup>27</sup>When they arrived, they called the church together and reported what God had done with them, and how he had opened the door of faith to the heathen. <sup>28</sup>And there they remained more than a short time with the disciples.

**15** But some men came down from Judea and began to teach the brethren, Unless you are circumcised in accordance with the custom of Moses, you cannot be saved. <sup>2</sup>After much serious disagreement and discussion between them and Paul and Barnabas, it was arranged that Paul and Barnabas and some others should go up to Jerusalem to the apostles and elders about this question. <sup>3</sup>So they were sent on their way by the church, and passed through Phoenicia and Samaria, reporting the conversion of the heathen, and giving great joy to all the brethren. <sup>4</sup>When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and explained what God had done with them. <sup>5</sup>But some of the believers that belonged to the party of the Pharisees stood up, and said, They must be circumcised, and commanded to keep the law of Moses.

<sup>6</sup>Then the apostles and the elders met to consider this question; <sup>7</sup>after much discussion, Peter stood up and said to them, Brethren, you know that, in the early days, God chose me to be the one among us, by whom the heathen should hear the message of the good news and believe; <sup>8</sup>and God, who knows the heart, showed his approval of them, by giving the Holy Spirit

to them, just as he had done to us. <sup>9</sup>He has made no difference between us and them; he has cleansed their hearts by faith.

<sup>10</sup>Why, then, are you now testing God, by putting on the disciples' necks a yoke which neither we nor our fathers were able to bear? <sup>11</sup>No; we believe it is by the grace of the Lord Jesus that we shall be saved just as they will.

<sup>12</sup>Then all the people became silent, and listened, while Barnabas and Paul gave an account of all the signs and wonders that God had done by them among the heathen. <sup>13</sup>When they stopped speaking, James replied; Brethren, he said, listen to me.

<sup>14</sup>Simon has given an account of how God at the beginning was pleased to take a people from among the heathen \*to bear his name. <sup>15</sup>With this the words of the prophets agree, as it is written,

<sup>16</sup>After these things I will return

And build again the fallen dwelling-place of David;

And its ruins will I build again, and set it up;

<sup>17</sup>That the rest of men may go in search of the Lord,

Even all the heathen who are called by my name,

<sup>18</sup>Saith the Lord, who made this known long ago.

<sup>19</sup>Therefore I give it as my opinion, that we ought not any more to put difficulties in the way of heathen that turn to God. <sup>20</sup>We should write to them that they keep themselves from the uncleanness of idols and from fornication and from \*meat with the blood in it, and from blood. <sup>21</sup>For Moses from the earliest times has had in every town those that preach him; he is read in the meeting-houses every sabbath day.

<sup>22</sup>Then the apostles and the elders, together with the whole church, decided to choose men from among them, and send them to Antioch along with Paul and Barnabas, namely Judas called Barsabbas, and Silas, leading men among the brethren.

<sup>23</sup>And they sent this letter by them: The apostles and the

brethren who are elders, to the brethren of heathen birth in Antioch and Syria and Cilicia, greeting. <sup>24</sup>We have heard that some of our number, without authority from us, have disturbed you by their words, and unsettled your minds. <sup>25</sup>We have, therefore, as a body decided to choose men, and send them to you, along with our beloved Barnabas and Paul, <sup>26</sup>who have risked their lives for the sake of our Lord Jesus Christ. <sup>27</sup>We therefore send Judas and Silas, who will give you the same message by word of mouth. <sup>28</sup>The Holy Spirit and we have decided to put no further load on you than these necessary things: <sup>29</sup>Keep yourselves from things offered to idols and from blood and from \*meat with the blood in it and from fornication. If you keep yourselves from these things you will do right. Farewell.

<sup>30</sup>So when they were sent on their way, they went down to Antioch, and when they had gathered the congregation together, they delivered the letter. <sup>31</sup>When the people read it, they were made happy by the message of encouragement. <sup>32</sup>Judas and Silas were themselves prophets, and gave great encouragement to the people by their words, and strengthened them. <sup>33</sup>When they had spent some time there, they were sent back in peace by the brethren to those that had sent them. <sup>35</sup>But Paul and Barnabas stayed on in Antioch with many others, teaching and preaching the word of the Lord.

<sup>36</sup>After some time Paul said to Barnabas, Let us go and visit the brethren in all the towns where we proclaimed the word of the Lord, to see how they are. <sup>37</sup>Barnabas wished to take with them John, whose other name was Mark; <sup>38</sup>but Paul was of the opinion that they ought not to have with them a man who had left them in Pamphylia, and not gone on with them to the work.

<sup>39</sup>They were so sharply divided that they parted from one another; Barnabas took Mark with him, and sailed to Cyprus. <sup>40</sup>But Paul chose Silas, and when he had been commended by the brethren to the grace of God, he set out, <sup>41</sup>and passed through Syria and Cilicia, strengthening the churches.

**16** And he came to Derbe and to Lystra. Now there was a man there named Timothy, the son of a Jewish mother, a believer, and of a Greek father; <sup>2</sup>he was well spoken of by the brethren at Lystra and Iconium, <sup>3</sup>and Paul wished him to go with him; so, on account of the Jews in those places, he took and circumcised him; for they all knew his father was a Greek. <sup>4</sup>As they passed from town to town, they handed over into their keeping the decisions made by the apostles and elders in Jerusalem. <sup>5</sup>So the churches were strengthened in the faith, and increased in numbers every day.

<sup>6</sup>Thus they crossed Phrygian Galatia; they were prevented by the Holy Spirit from speaking the word in Roman Asia. <sup>7</sup>When they reached Mysia, they attempted to go into Bithynia, but the Spirit of Jesus forbade it; <sup>8</sup>so they passed by Mysia and came to Troas. <sup>9</sup>There a vision appeared to Paul in the night: a Macedonian was standing and begging him, Come over to Macedonia and help us. <sup>10</sup>As soon as he saw the vision, we took steps to leave for Macedonia, deciding that God had called us to bring the good news to them.

<sup>11</sup>Putting out therefore from Troas, we made a straight run to Samothrace, and on the following day to Neapolis, <sup>12</sup>and from there to Philippi, which is the principal town of its district in Macedonia, and a Roman colony; in this town we stayed for some days. <sup>13</sup>On the sabbath day we went outside the gate along the river, where we thought there was a place of prayer; and we sat down, and talked to the women who had gathered. <sup>14</sup>And a woman named Lydia, a purple-seller of the town of Thyatira,



a \*God-fearing woman, was listening; and the Lord opened her heart to believe Paul's teaching. <sup>15</sup>When she had been baptized, she and her family, she made a request of us: If you have judged me to be faithful to the Lord, she said, come and stay in my house; and she urged us strongly.

<sup>16</sup>Now as we were on the way to the place of prayer, we were met by a slave-girl who had a familiar spirit, and brought large profits to her masters by her fortune-telling. <sup>17</sup>She followed after Paul and us, shouting out, These men are slaves of God most High; they bring you news of the way of salvation. <sup>18</sup>She had been doing this for many days. Paul was troubled by this, and turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And it came out of her that very moment.

<sup>19</sup>When her masters saw that their hope of profit had gone, they seized Paul and Silas, and dragged them to the officers' court in the public square, <sup>20</sup>and brought them before the chief magistrates. These men, they said, are disturbing our town; they are Jews; <sup>21</sup>they are spreading customs which it is not lawful for us Romans to receive or practise. <sup>22</sup>The crowd also joined in the attack on them; and the magistrates tore their clothes off them and gave orders that they should be beaten. <sup>23</sup>Having had them beaten severely, they threw them into prison, and gave orders to the jailer to keep them safe. <sup>24</sup>Receiving these strict orders, the jailer put them in the inner prison and fastened their feet to a block of wood. <sup>25</sup>About the middle of the night Paul and Silas were praying, and singing hymns to God, and the other prisoners were listening, <sup>26</sup>when suddenly there was a great earthquake, and the foundations of the prison were shaken; all the doors were opened and every man's chains unfastened. <sup>27</sup>When the jailer woke up, and saw the doors of the prison open, he drew his sword, and was about to kill himself,

thinking the prisoners had escaped. <sup>28</sup> But Paul shouted, Do not hurt yourself; we are all here. <sup>29</sup> So he called for a lamp, and rushed in, and fell down trembling before Paul and Silas, <sup>30</sup> and led them out, and said, Sirs, what must I do to be saved? <sup>31</sup> They said, Believe in the Lord Jesus, and you shall be saved, you and your household. <sup>32</sup> Then they spoke the word of the Lord to him and to all that were in his house. <sup>33</sup> And he took them then and there in the middle of the night, and washed their wounds, and was baptized at once, himself and all his family. <sup>34</sup> And he took them to his house and put food before them, and was filled with great joy, he and all his family, because he had come to believe in the Lord.

<sup>35</sup> When day came, the magistrates sent the police to say, Let those men go. <sup>36</sup> The jailer reported their words to Paul: The magistrates, he said, have sent to say that you are to be let go; so leave us and go on your way in peace. <sup>37</sup> But Paul said to them, They beat us in public and without trial, us who are Roman citizens, and they threw us into prison; and now they are sending us away secretly, are they? No, indeed; let them come themselves, and take us out. <sup>38</sup> So the police reported to the magistrates what he had said. <sup>39</sup> When they heard that they were Roman citizens, they were afraid; and they came and begged their pardon, and took them out and requested them to leave the town. <sup>40</sup> So they left the prison and went to the house of Lydia; then, when they had seen and encouraged the brethren, they left the place.

**17** Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish meeting-house; <sup>2</sup> and Paul went to it, as his custom was; and on three sabbath days he argued with them from the scriptures, <sup>3</sup> explaining and showing that it was necessary for the

Christ to suffer and rise from the dead, and that this Jesus whom (he said) I preach to you is the Christ. <sup>4</sup>Some of them were persuaded, and joined Paul and Silas, a large number of \*God-fearing Greeks and many of the leading women. <sup>5</sup>But the Jews were filled with envy, and got hold of some worthless fellows among the lower classes, collected a crowd, and made a disturbance in the town; they attacked the house of Jason, and tried to bring them out to the people. <sup>6</sup>But when they could not find them, they dragged Jason and some of the brethren before the town magistrates, shouting out, <sup>7</sup>These men, who have turned the world upside down, have come here too; Jason has taken them in; they are all working against Caesar's orders, saying that there is another king, Jesus. <sup>8</sup>The crowd and the town magistrates were much excited when they heard this; <sup>9</sup>however, Jason and the rest gave a bond to keep the peace, and were then dismissed.

<sup>10</sup>The brethren sent Paul and Silas away at once by night to Beroea. On arriving there they made their way to the Jewish meeting-house. <sup>11</sup>Now the Jews here were more broad-minded than those of Thessalonica; they received the word with eagerness, and studied the scriptures every day to see if it was as Paul said. <sup>12</sup>So many of them believed, and a number of Greek women of good position, as well as men. <sup>13</sup>But when the Jews of Thessalonica heard that the word of God had been declared by Paul in Beroea, they came there too, exciting and disturbing the common people. <sup>14</sup>Then the brethren sent Paul away at once to the coast, though Silas and Timothy remained there. <sup>15</sup>The men who went with Paul, took him all the way to Athens, and then went back with his orders that Silas and Timothy should come to him as soon as possible.

<sup>16</sup>Now while Paul was waiting for them at Athens, it hurt him deeply to see the city full of idols. <sup>17</sup>He argued therefore in the

meeting-house with the Jews and the \*God-fearing persons, and in the public square day by day with those whom he chanced to meet. <sup>18</sup> Some members of the Epicurean and Stoic schools of wisdom also opposed him. Some said, 'What does this fellow mean with his bits of learning? Others said, He seems to be the messenger of foreign gods—because he was preaching the good news of Jesus and the resurrection. <sup>19</sup> So they took him and brought him before the Council of the Areopagus, and said, May we know what this new teaching of yours is? <sup>20</sup> Some of the things you say, sound strange to us; we wish to understand what they mean. (<sup>21</sup>For all the Athenians and visitors there from abroad spent all their time in telling or listening to the latest new idea.)

<sup>22</sup> So Paul stood up in the middle of the Council of the Areopagus, and said, Men of Athens, I see that you are in every way very religious; <sup>23</sup> for as I walked about, and looked at the objects of your worship, I found an altar on which was written, To an unknown god. That which you do not know, but yet do already worship, that I make known to you. <sup>24</sup> The God that made the world, and everything in it, being Lord of heaven and earth, does not live in temples made by the hand of man; <sup>25</sup> he is not served by the hands of men, as though he were in need of anything; for it is he that gives life and breath and everything to every man. <sup>26</sup> Out of one \*race he has made all the nations of men to dwell on all the face of the earth, and fixed their periods, and the boundaries of their lands, <sup>27</sup> that they may search after God, in the hope that they may feel after him and find him. And yet he is not far from any one of us; <sup>28</sup> for

In him we live and move and exist;  
as some of your own poets have said

We also are his children.

<sup>29</sup> Since, then, we are the children of God, we ought not to

suppose that God's nature is like gold or silver or stone, cut by the art and skill of man. <sup>30</sup>The time of ignorance, then, God overlooked; but now he calls on all men everywhere to repent; <sup>31</sup>for he has fixed a day, on which he will judge the world with justice by a man whom he has appointed; and of this he has given proof to all, by raising him from the dead.

<sup>32</sup>When they heard of the raising of the dead, some treated it as a joke; others said, We will hear you again on this subject.

<sup>33</sup>So Paul left the Council. <sup>34</sup>A few people joined him and became believers; among them Dionysius, a member of the Areopagus, and a woman named Damaris, and some others with them.

**18** After this, Paul left Athens and went on to Corinth. <sup>2</sup>There he found a Jew named Aquila, a native of Pontus, who had lately come from Italy, along with his wife, Priscilla, because Claudius had ordered all Jews to leave Rome. <sup>3</sup>Paul went to see them, and because they were of the same trade, he stayed with them; and they worked together; for by trade they were tent-makers. <sup>4</sup>And he argued in the meeting-house every sabbath day, trying to persuade Jews and Greeks.

<sup>5</sup>So when Silas and Timothy came down from Macedonia, Paul was busy preaching, proving to the Jews that the Christ was Jesus. <sup>6</sup>When the Jews opposed him, and abused him, he shook out his clothes, and said to them, Your blood be on your own heads; I am clean. After this I shall go to the heathen. <sup>7</sup>So he moved to the house of a man named Titius Justus, a \*God-fearing man, whose house was next door to the meeting-house. <sup>8</sup>Crispus, a leading man in the meeting-house, became a believer in the Lord, and all his family with him; and many Corinthians listened and believed and were baptized. <sup>9</sup>And the Lord said to Paul in a vision one night, Do not be afraid, go on



speaking, do not stop; <sup>10</sup>for I am with you, and no one shall succeed in harming you; I have many people in this town. <sup>11</sup>So he remained settled there for a year and six months, teaching among them the word of God.

<sup>12</sup>But when Gallio was governor of Greece, all the Jews together set on Paul, and dragged him before the court, <sup>13</sup>and said, This fellow is trying to persuade men to worship God in ways that are against the law. <sup>14</sup>When Paul was just beginning to speak, Gallio said to the Jews, If it were a crime or wickedness, it would be reasonable for me to give you a hearing. <sup>15</sup>But since it is a question of words and names, and your own law, see to it yourselves. I have no wish to be a judge of these things. <sup>16</sup>And he drove them away from the court. <sup>17</sup>Then they all seized Sosthenes, a leading man in the meeting-house, and beat him in front of the judge's bench; but Gallio took no notice.

<sup>18</sup>Paul stayed a long time more, and then, saying good-bye to the brethren, sailed for Syria, and Priscilla and Aquila with him; he had had his hair cut off at Cenchreae, for he had taken a vow. <sup>19</sup>When they arrived at Ephesus, he left them there; and he himself went to the meeting-house, and began a discussion with the Jews. <sup>20</sup>When they asked him to stay longer, he refused, <sup>21</sup>but took leave of them, saying, I will come back to you, God willing. He then left Ephesus, <sup>22</sup>and when he reached Caesarea, he went up \*to the town and greeted the church and then went down to Antioch; <sup>23</sup>after staying some time, he passed through all the country of Phrygian Galatia, strengthening all the disciples.

<sup>24</sup>Now a Jew named Apollos had arrived at Ephesus; he was a native of Alexandria, a good speaker, and learned in the scriptures. <sup>25</sup>He had had some teaching in the way of the Lord; his

heart was warmed by the Spirit, and he was speaking and teaching correctly about the life of Jesus, though he knew only John's baptism. <sup>26</sup>He began to speak boldly in the meeting-house. But when Priscilla and Aquila heard him, they took him and explained to him more correctly the way of God. <sup>27</sup>When he wished to pass over into Greece, the brethren wrote to the disciples, urging them to welcome him. <sup>28</sup>When he arrived, he gave great help to those who through grace had become believers; for he argued powerfully against the Jews in public, proving from the scriptures that the Christ was Jesus.

**19** Now while Apollos was at Corinth, Paul passed through the upper districts and reached Ephesus, where he found some disciples. <sup>2</sup>He said to them, Did you receive the Holy Spirit, when you became believers? They said to him, No, we have not even heard that there is a Holy Spirit. <sup>3</sup>He said to them, Then what baptism did you receive? They said, John's baptism. <sup>4</sup>Paul said, John gave a baptism of repentance, and told the people that they should believe in one who was to come after him, that is in Jesus. <sup>5</sup>When they heard that, they were baptized in the name of the Lord Jesus. <sup>6</sup>And when Paul laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied. <sup>7</sup>There were in all about twelve men.

<sup>8</sup>Then he went to the meeting-house and for three months he spoke boldly, arguing, and trying to persuade them about the kingdom of God. <sup>9</sup>But some of them hardened their hearts, and would not believe, but abused our \*religion before the people there; so he left them, and took the disciples away, and held discussions every day in the lecture room of \*Tyrannus. <sup>10</sup>This continued for two years, so that everyone living in the province of Asia heard the word of the Lord, Jew and Greek alike. <sup>11</sup>And God worked extraordinary miracles by the hand of Paul; <sup>12</sup>people

even carried away towels and aprons that had touched his body, and put them on the sick, and their diseases left them and evil spirits came out.

<sup>13</sup> But a number of wandering Jewish devil-drivers tried using the name of the Lord Jesus on those that had evil spirits; I command you, they said, by Jesus whom Paul preaches. <sup>14</sup> Now there were seven sons of a certain Sceva, a Jewish high priest, who did this. <sup>15</sup> But the evil spirit answered them, Jesus I know and Paul I know of, but who are you? <sup>16</sup> Then the man in whom the evil spirit was, sprang at them and mastered them and overpowered them all, so that they ran out of the house naked and wounded. <sup>17</sup> This affair came to the knowledge of all the Jews and Greeks living at Ephesus, and awe fell on them all; and the name of the Lord Jesus was glorified. <sup>18</sup> Many of those that had become believers came and confessed and made known their doings; <sup>19</sup> and a large number who had practised magic collected their books, and burned them in public; and they counted up the value of the books and found it was fifty thousand silver pieces. <sup>20</sup> So powerfully did the word of the Lord increase and grow strong.

<sup>21</sup> Now after all this had happened, Paul \*decided in the Spirit to pass through Macedonia and Greece and make his way to Jerusalem. After I have gone there, he said, I must see Rome as well. <sup>22</sup> He sent two of his helpers, Timothy and Erastus, into Macedonia, while he stayed on some time longer in Roman Asia. <sup>23</sup> Now about that time there was a serious disturbance about our \*religion. <sup>24</sup> There was a silver-smith named Demetrius, who made silver models of the temple of Artemis, and provided a great deal of work for the skilled workmen. <sup>25</sup> So he called them together, and the workmen in similar trades with them, and said, My men, you know that this business of ours brings us in a comfortable living. <sup>26</sup> Your eyes and ears tell you that this Paul

has persuaded and drawn away a great number of people, not only in Ephesus, but throughout almost the whole of the province of Asia, by his preaching that gods made by the hand of man are not gods at all. <sup>27</sup> So there is a danger not only that our business may get a bad name, but also that the temple of the great goddess Artemis may be thought of no importance, and even that the goddess herself, whom the whole province of Asia and the civilized world worships, should be robbed of her greatness.

<sup>28</sup> When they heard that, they were filled with anger and shouted out, Great is Artemis of the Ephesians. <sup>29</sup> So the city was filled with confusion; and the people seized Gaius and Aristarchus, natives of Macedonia and Paul's fellow-travellers, and rushed together into the theatre. <sup>30</sup> Paul wished to face the crowds, but the disciples would not allow it; <sup>31</sup> indeed some of the officials of the province, who were his friends, sent to him and begged him not to risk his life in the theatre. <sup>32</sup> Meanwhile some shouted one thing, and some another; for the meeting was in confusion, and most of them did not know why they had come together. <sup>33</sup> Some of the crowd put up Alexander, since the Jews were pushing him forward; and he, making a sign with his hand, tried to make a defence before the people. <sup>34</sup> But when they recognized that he was a Jew, there was one shout from them all, as they cried out for about two hours, Great is Artemis of the Ephesians. <sup>35</sup> At last the chief secretary quieted the crowd, and said to them, Men of Ephesus, is there any man on earth who does not know that the city of Ephesus is the temple-guardian of the great Artemis and of the holy thing that fell from heaven? <sup>36</sup> These facts cannot be doubted; so it would be better for you to keep quiet and avoid thoughtless haste. <sup>37</sup> You have brought these men here, though they have done no harm to the temple nor insulted our goddess. <sup>38</sup> If, then, Demetrius and the

workmen with him have any charge to make, there are regular sittings of the courts, and there are judges; let them go to law. <sup>39</sup>If you wish to take further action, it must be settled in a regular meeting. <sup>40</sup>For the fact is that we run the risk of being charged with making a riot today; we have no excuse; we cannot give any reason for this disorderliness. <sup>41</sup>With these words he dismissed the meeting.

**20** When the disturbance was over, Paul sent for the disciples, and after encouraging them, he said good-bye, and set out for Macedonia. <sup>2</sup>When he had gone through those parts, giving them much encouragement, he came to Greece, <sup>3</sup>where he stayed three months. When he was about to sail for Syria, the Jews made a plot against him, and he decided to return through Macedonia. <sup>4</sup>Other members of his party were Sopater of Beroea, son of Pyrrhus; Aristarchus and Secundus of Thessalonica; Gaius of Derbe, and Timothy; and Tychicus and Trophimus of Roman Asia. <sup>5</sup>These went on and waited for us at Troas; <sup>6</sup>but we sailed after the days of unleavened bread from Philippi, and joined them at Troas five days later, and stayed there a week.

<sup>7</sup>On the first day of the week, when we were gathered together to break bread, Paul spoke at length to them, since he was going away the following morning; and he went on talking until midnight. <sup>8</sup>Now there were many lamps in the upper room where we had met. <sup>9</sup>And a young man named Eutychus, who was sitting by the window, grew sleepy, and as Paul went on talking, he fell fast asleep, and fell to the ground from the third floor, and was taken up dead. <sup>10</sup>But Paul went down and fell on him and put his arms round him and said, Keep calm; he is still alive. <sup>11</sup>Then he went upstairs again, and broke bread and ate, and after talking with them a long time, till daylight, at last left them.



<sup>12</sup>And they led the boy away alive, and were very greatly comforted.

<sup>13</sup>But we went on ahead to the ship, and sailed for Assos, intending to take Paul on board there; this he had himself arranged, since he intended to travel by land. <sup>14</sup>When he joined us at Assos we took him on board, and came to Mitylene; <sup>15</sup>from there we sailed the next day, and arrived off Chios; the second day we crossed over to Samos, and the next day we came to Miletus. <sup>16</sup>For Paul had decided to sail past Ephesus, so that he might not have to spend time in the province of Asia; for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

<sup>17</sup>From Miletus he sent to Ephesus for the elders of the church. <sup>18</sup>When they arrived, he said to them, You know how, from the first day that I set foot in Roman Asia, all the time I was with you, <sup>19</sup>I served the Lord like a slave, in all humility with tears, in the trials that came to me from the plots of the Jews: <sup>20</sup>I have kept back nothing that might do you good; I have taught in public and from house to house; <sup>21</sup>I have urged upon Jews and Greeks alike that they turn to God in repentance, and have faith in our Lord Jesus Christ. <sup>22</sup>And now here I am on my way to Jerusalem, a prisoner in the Spirit, not knowing what will happen to me there, <sup>23</sup>except that the Holy Spirit tells me plainly in every town that imprisonment and suffering wait for me. <sup>24</sup>But I count my life of no value to myself, if only I may finish my course, and the service that the Lord Jesus gave me to do, to declare the good news of the grace of God. <sup>25</sup>And now I am quite sure that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again. <sup>26</sup>Therefore I tell you solemnly this day that I am not stained by the blood of any of you. <sup>27</sup>For I have not hesitated to tell you the whole purpose of God. <sup>28</sup>Take care of yourselves, and of the flock in

which the Holy Spirit has placed you as \*bishops, to feed the church of God, which he has made his own with \*his own blood.

<sup>29</sup>I know that, after I have gone, fierce wolves will come in to you, not sparing the flock, <sup>30</sup>and even among yourselves men will set themselves up, twisting the truth, to lead away disciples into error after them. <sup>31</sup>Therefore be watchful, remembering that, for three years night and day continually, I warned every one of you with tears. <sup>32</sup>And now I commend you to the care of God, and the word of his grace, which is able to build you up and give you place and possession among all those that have been set apart as the people of God. <sup>33</sup>I have desired no man's silver or gold or clothing. <sup>34</sup>You know yourselves that these hands provided for my needs, and for those that were with me. <sup>35</sup>I have always shown you that we ought to work hard like this, and help the weak, remembering the words of the Lord Jesus, how he said himself, It is more blessed to give than to get.

<sup>36</sup>When he had said this, he knelt down with them all, and prayed. <sup>37</sup>They all wept aloud, and fell on Paul's neck, and kissed him, <sup>38</sup>sorrowful most of all because of the word that he had spoken, that they were never to see his face again. And so they went with him to the ship.

**21** When we had \*torn ourselves away from them, we put to sea, and made a straight run to Cos, and on the next day to Rhodes, and from there to Patara. <sup>2</sup>Finding there a ship going to Phoenicia, we went on board and put to sea. <sup>3</sup>After sighting Cyprus and leaving it on the left, we sailed on to Syria and landed at Tyre where the ship was to unload. <sup>4</sup>There we looked for disciples, and when we had found them, stayed there seven days. These warned Paul in the Spirit not to go up to Jerusalem. <sup>5</sup>But when our time was up, we started out on our journey again; and they all came with us, they and their wives

and children, until we were outside the town. Then we knelt down on the beach and prayed and said good-bye to one another.

<sup>6</sup>So we went aboard our ship and they returned home.

<sup>7</sup>From Tyre we \*continued our voyage, and arrived at Ptolemais, where we greeted the brethren and stayed one day.

<sup>8</sup>Next day we left there and came to Caesarea, where we came to the house of Philip the evangelist, one of the seven, and stayed with him.

<sup>9</sup>Philip had four unmarried daughters with the gift of prophecy. <sup>10</sup>When we had stayed there some time, a prophet

named Agabus came down from Judea. <sup>11</sup>And he came to us,

and took Paul's belt, and fastened his own hands and feet, and

said, These are the words of the Holy Spirit: <sup>12</sup>The man whose

belt this is will be fastened like this by the Jews in Jerusalem,

and handed over to the heathen. When we heard this, both we

and the people of the place begged Paul not to go up to Jerusalem.

<sup>13</sup>Then Paul answered, What are you doing, weeping and taking the heart out of me? I am ready not only to be put in

prison, but even to die in Jerusalem, for the sake of the Lord

Jesus. <sup>14</sup>And being unable to persuade him, we stopped trying,

and said, The Lord's will be done.

<sup>15</sup>After some time we made our preparations, and went on up

to Jerusalem. <sup>16</sup>Some of the disciples from Caesarea went with

us, and they took us to the house of Mnason, a native of Cyprus,

who had long been a disciple; with him we were to lodge.

<sup>17</sup>When we reached Jerusalem, the brethren welcomed us with joy. <sup>18</sup>The day after, Paul went with us to visit James, and

all the elders were present. <sup>19</sup>When he had greeted them, Paul

described fully what God had done among the heathen by means of his service. <sup>20</sup>And when they heard it, they gave glory to God.

Then they said to him, You see, brother, how many thousands of believers there are among the Jews, all of them full of zeal for

the law. <sup>21</sup>They have been told that you teach all the Jews who

are living among the heathen to break away from Moses, not to circumcise their children, and not to walk in the old ways any more. <sup>22</sup>What, then, is to be done? They will certainly hear that you have come. Do what we tell you, then. <sup>23</sup>There are four men here under a vow. <sup>24</sup>Join them, undergo the purification ceremonies with them, and pay their charges for them, so that they can have their heads shaved; then everyone will understand that there is nothing in the stories that have been told about you, but that, on the contrary, you follow the path of obedience to the law yourself. <sup>25</sup>As for the heathen who have become believers, we have already written to them our decision that they should keep themselves from things offered to idols and from blood and from \*meat with blood in it and from fornication. <sup>26</sup>Next day, then, Paul joined the men and performed the purification ceremonies with them, and went to the temple to give notice of the time when, each man's offering having been made, the days of the ceremony would be completed.

<sup>27</sup>But when the seven days were almost at an end, the Jews from Roman Asia, seeing Paul in the temple, threw the whole crowd into disorder and seized him, <sup>28</sup>shouting, Men of Israel, help; here is the fellow who by his teaching sets everyone everywhere against our people and the law and the temple; and now he has even brought Greeks into the temple and made this holy place unclean. <sup>29</sup>For they had seen Trophimus the Ephesian in the city with him, and supposed that Paul had taken him into the temple. <sup>30</sup>The whole city was thrown into confusion; all the people came rushing together; and they took hold of Paul, and dragged him out of the temple; and at once the doors were shut. <sup>31</sup>As they were trying to kill him, word was brought up to the officer in command of the troops, that the whole city was in disorder. <sup>32</sup>So taking some soldiers and sergeants, he marched down at once upon them. When they saw the commander and

the soldiers, they stopped beating Paul. <sup>33</sup>Then the commander came up and arrested Paul, and gave orders that he should be fastened up with two chains. Then he asked who he was, and what he had done. <sup>34</sup>Some among the crowd cried out one thing, and some another; and since he could hear nothing for certain because of the noise, he gave orders that he should be taken into the fort. <sup>35</sup>When he came to the stairs, Paul was actually carried up by the soldiers, because of the violence of the crowd; <sup>36</sup>for the whole mass of the people were following behind, shouting, Down with him.

<sup>37</sup>When Paul was on the point of being taken into the fort, he said to the commander, May I say something to you? He replied, Do you know Greek? <sup>38</sup>Then are you not that Egyptian who some time ago headed a rising and led out the four thousand armed rebels into the wilds? <sup>39</sup>Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of a notable town. Please give me leave to speak to the people. <sup>40</sup>When he had given him leave, Paul stood on the steps and lifted his hand for silence; and when they were quite quiet, he addressed them in Hebrew.

**22** Brethren and fathers, hear the defence which I now make to you. <sup>2</sup>And when they heard that he spoke to them in Hebrew, they became even quieter; and he said, <sup>3</sup>I am a Jew, a native of Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, and trained most strictly in the law of our fathers, and zealous for God as you all are today. <sup>4</sup>I persecuted this \*religion, even to the death, arresting men and women, and throwing them into prison; <sup>5</sup>to this the high priest and the whole Council will bear witness; for I got letters from them, and was on my way to Damascus, intending to bring under arrest to Jerusalem those that were there, to be punished. <sup>6</sup>While I was on the way, near Damascus, about noon suddenly



a great light from heaven shone round me; <sup>7</sup>and I fell to the ground, and heard a voice saying to me, Saul, Saul, why are you persecuting me? <sup>8</sup>I answered, Who are you, Lord? He said to me, I am Jesus of Nazareth; and you are persecuting me. <sup>9</sup>Now those that were with me saw the light, but did not hear the voice of him that was speaking to me. <sup>10</sup>Then I said, What shall I do, Lord? And the Lord said to me, Get up and go into Damascus, and there you shall be told all the things that have been appointed for you to do. <sup>11</sup>Then, as I was unable to see, because of the brightness of that light, those who were with me took me by the hand, and in this way I reached Damascus. <sup>12</sup>And a certain Ananias, a God-fearing man who kept the law, well spoken of by all the Jews living there, <sup>13</sup>came to me, and stood by me, and said, Brother Saul, see again. And at that very moment I could see him. <sup>14</sup>And he said, The God of our fathers has appointed you to learn his will, and to see the Just One, and to hear a voice from his mouth; <sup>15</sup>for you shall be a witness for him to all men of what you have seen and heard. <sup>16</sup>Now why do you wait? Get up and be baptized, and wash away your sins, calling on his name. <sup>17</sup>And after I had returned to Jerusalem, while I was praying in the temple, I fell into a deep sleep, <sup>18</sup>and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive your evidence about me. <sup>19</sup>And I said, Lord, they know that it was I who threw into prison and beat in the meeting-houses those that believed in thee; <sup>20</sup>and when the blood of Stephen thy witness was spilt, I was myself standing by, and approving; and I guarded the clothes of the men that killed him. <sup>21</sup>But he said to me, Go, I will send you far away to the heathen.

<sup>22</sup>Up to this point they had listened to him; but now they shouted out, Away with the fellow from the earth; he is not fit to be alive. <sup>23</sup>They cried out, and waved their clothes about,

and threw dust into the air; <sup>24</sup>so the commander gave orders that he should be taken into the fort, and examined under the whip, to find out why they shouted in this way at him. <sup>25</sup>When they had tied him up with the straps, Paul said to the sergeant who was standing by, Does the law allow you to whip a Roman citizen—and without trial? <sup>26</sup>Hearing this, the sergeant went to the commander, and reported it: What are you going to do? he said, This man is a Roman citizen. <sup>27</sup>The commander went to him, and said, Tell me, are you a Roman citizen? He said, Yes. <sup>28</sup>The commander answered, I had to pay a large sum for this citizenship. Paul said, But I am a citizen by birth. <sup>29</sup>So those that had been going to examine him, left him at once; and the commander was afraid, when he found that he was a Roman citizen, and that he had put him in chains.

<sup>30</sup>Next day, wishing to find out the real reason why the Jews accused him, he struck off his chains, and gave orders for the chief priests and all the Council to meet, and brought Paul down, and put him before them.

**23** Then Paul fixed his eyes on the Council and said, I have lived my life with a perfectly clear conscience before God to this day.

<sup>2</sup>But the high priest ordered those standing near him to strike him on the mouth. <sup>3</sup>Then Paul said to him, God shall strike you, you whitewashed wall; you sit there to judge me by the law, and do you give orders against the law for me to be struck?

<sup>4</sup>Those standing near him said, Are you abusing God's high priest?

<sup>5</sup>Paul said, I did not know, brethren, that it was the high priest; for it is written, Thou shalt not speak evil of a ruler of thy people. <sup>6</sup>And then, seeing that some of them were Sadducees and some Pharisees, Paul cried out in the Council, Brethren,

I am a Pharisee, the son of Pharisees; I am on trial concerning the hope and resurrection of the dead.

<sup>7</sup>When he said this, a quarrel arose between the Pharisees and the Sadducees; and the meeting was divided. <sup>8</sup>For Sadducees say there is no resurrection, and no angel or spirit; but Pharisees believe in both. <sup>9</sup>So a loud outcry was made. Some of the scribes belonging to the party of the Pharisees stood up and argued: We find nothing wrong in this man; what if a spirit or an angel spoke to him? <sup>10</sup>As the quarrel became more violent, the commander became afraid that Paul would be torn to pieces by them; so he gave orders to the guard to go down, and pull him out of the middle of them, and take him into the fort.

<sup>11</sup>The next night the Lord stood by him and said, Courage; as you have witnessed for me in Jerusalem, so you must witness in Rome.

<sup>12</sup>When day came, the Jews made a plot; they put themselves under a vow, that they would neither eat nor drink till they had killed Paul; <sup>13</sup>and there were more than forty of them that took this oath together. <sup>14</sup>They went to the chief priests and elders, and said, We have put ourselves under a vow, to taste nothing till we have killed Paul. <sup>15</sup>You lay information, therefore, before the commander, you and the Council, so that he may bring Paul down to you, as though you meant to look into his case more closely; and we, before he arrives, are all ready to kill him.

<sup>16</sup>But the son of Paul's sister heard of the plot; so he came, and entered the fort, and told Paul. <sup>17</sup>Paul called one of the sergeants and said, Take this young man to the commander; he has something to report to him. <sup>18</sup>So he took him, and brought him to the commander, and said to him, The prisoner Paul asked me to bring this young man to you; he has something to say to you. <sup>19</sup>The commander took him by the hand, and went aside, and asked him privately, What is it that you have to report to me?

<sup>20</sup>He said, The Jews have agreed to ask you to take Paul down to the Council tomorrow, as though they intended to make a closer enquiry about him. <sup>21</sup>Do not let them persuade you; for there are more than forty of them lying in wait for him, and they have sworn an oath, not to eat or drink, till they have killed him; they are ready now and only wait for you to agree. <sup>22</sup>So the commander dismissed the young man, with the warning, Tell no one that you have laid this information before me. <sup>23</sup>Then he called two of his sergeants and said, Get ready two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen at nine o'clock tonight, <sup>24</sup>and provide animals that they may mount Paul, and take him in safety to Felix, the governor. <sup>25</sup>And he wrote a letter to this effect: <sup>26</sup>Claudius Lysias to his Excellency the Governor Felix, greeting; <sup>27</sup>this man had been seized by the Jews, and was on the point of being killed by them, when I came on them with the troops, and rescued him, having learnt that he was a Roman citizen. <sup>28</sup>And wishing to find out the charge they brought against him, I took him down to their Council; <sup>29</sup>but I found that he was charged with matters connected with their religious law, and nothing deserving death or imprisonment. <sup>30</sup>Since, however, I have heard that there is to be a plot against the man, I am sending him at once to you; I have also given orders to those that brought the charges, to bring them against him in your court. Farewell.

<sup>31</sup>So the soldiers, in obedience to their orders, took charge of Paul, and brought him by night to Antipatris; <sup>32</sup>the next day they returned to the fort, leaving the cavalry to go on with him. <sup>33</sup>The latter, arriving at Caesarea, presented the letter to the governor, and also handed Paul over to him. <sup>34</sup>When he had read the letter, he asked what province he came from; and being told he was from Cilicia, <sup>35</sup>he said, I will hear your case, as soon as those that have brought the charge arrive. <sup>36</sup>And he gave orders that he should be kept under guard in Herod's palace.

**24** Five days afterwards the high priest Ananias came down together with certain members of the Council, and a lawyer named Tertullus; and they laid information against Paul before the governor. <sup>2</sup>When he was called, Tertullus opened the case against him.

Your Excellency, since it is owing to you that we enjoy unbroken peace; and since it is by your wisdom that the condition of this nation is being improved, <sup>3</sup>at all times and in every place, we welcome \*you with the greatest thankfulness. <sup>4</sup>But that I may keep you no longer, I beg you to listen without prejudice to a short statement from us. <sup>5</sup>We have found this fellow a dangerous nuisance; he has caused disturbances among Jews all over the world; he is a ring-leader of the party of the Nazarenes; <sup>6</sup>and he even tried to bring unclean things into the temple; but we caught him. <sup>8</sup>If you examine him yourself you will be able to find out from him all the facts of the case that we bring against him. <sup>9</sup>And the Jews agreed, declaring that it was as he said. <sup>10</sup>Then the governor made signs to Paul to speak, and he made his reply.

I defend my case with confidence, because I know you have for many years been a judge over this nation. <sup>11</sup>You will be able easily to find out, that it is not more than twelve days since I went up to Jerusalem to worship. <sup>12</sup>They did not find me arguing or collecting a crowd, either in the temple, or in the meeting-houses, or in the city. <sup>13</sup>They cannot produce any proof of these charges against me. <sup>14</sup>But I admit this to you: in my worship of the God of our fathers I follow this \*religion, which they call a party; I believe all that is written in the law and the prophets; <sup>15</sup>and I hope and believe—under God—as they do themselves, that there is to be a resurrection both of the just and of the unjust. <sup>16</sup>Therefore I am training myself to have at all times a clear conscience towards God and man. <sup>17</sup>Now after



many years I came up to bring help for the poor of my nation, and offerings for the temple. <sup>18</sup>They found me busy with these things, purified in the temple, with no crowd, and no disturbance. But there are some Jews from Roman Asia, <sup>19</sup>who ought to have appeared before you, and charged me, if they have anything against me—<sup>20</sup>or else let these men say what they found to complain of in me, when I stood before the Council, <sup>21</sup>except this one sentence, which I shouted out, as I stood among them, It is about the resurrection of the dead that I am on trial before you today.

<sup>22</sup>But Felix, who had a rather exact knowledge of the \*religion, postponed the case with the words, When Lysias the commander comes down, I will decide your case. <sup>23</sup>And he gave orders to the sergeant to keep Paul under guard, but to give him some freedom, and not to prevent his friends from attending to his needs.

<sup>24</sup>After some days Felix came with his wife Drusilla, who was a Jewess, and sent for Paul, and heard what he had to say about faith in Jesus Christ. <sup>25</sup>And as Paul argued about goodness and self-control and the judgement to come, Felix was frightened, and said to him, You may go for the present; when I have time, I will send for you. <sup>26</sup>At the same time he hoped that Paul would give him money; so he sent for him very often, and talked with him. <sup>27</sup>But when two whole years had gone by, Felix handed over charge to Porcius Festus; and wishing to win favour with the Jews, he left Paul in prison.

**25** So Festus, three days after he had taken charge of the province, went up from Caesarea to Jerusalem. <sup>2</sup>And the high priests and the leading men among the Jews laid information against Paul before him, <sup>3</sup>and begged him as a special favour to send for him to come to Jerusalem, intending to lie in wait for him and kill him on the way. <sup>4</sup>Festus, however, replied

that Paul was under guard at Caesarea and that he himself was soon to leave. <sup>5</sup>Therefore, said he, let the proper officials come down with me, and present their charges against the man, if he has done anything wrong.

<sup>6</sup>After staying with them not more than eight or ten days, he went down to Caesarea, and next day he took his place in court, and gave orders that Paul should be brought in. <sup>7</sup>When he came in, the Jews that had come down from Jerusalem stood round him and brought many serious charges against him, which they were unable to prove. <sup>8</sup>Paul's defence was: I have done nothing wrong, either against the law of the Jews, or against the temple, or against the Emperor. <sup>9</sup>But Festus, wishing to do the Jews a favour, said to Paul, Will you go up to Jerusalem and take your trial there on these charges before me? <sup>10</sup>Paul answered, I am standing in the Emperor's court, where I ought to be tried. I have committed no crime against the Jews, as you yourself know very well. <sup>11</sup>If I am a criminal, if I have done anything that deserves death, I do not refuse to die. But if I have done none of the things that these men bring against me, no man can give me up to them. I appeal to the Emperor. <sup>12</sup>Then Festus, after discussion with his Council, answered, You have appealed to the Emperor; to the Emperor you shall go.

<sup>13</sup>After some time King Agrippa and Bernice came down to Caesarea to pay their respects to Festus. <sup>14</sup>Since they were staying there some time, Festus put Paul's case before the king. There is a man here, he said, who was left in prison by Felix. <sup>15</sup>When I was in Jerusalem the chief priests and the elders of the Jews laid information against him, asking me to give judgement against him. <sup>16</sup>I replied to them that it is not the custom of the Romans to give a man up, until he has met those that charge him face to face, and had an opportunity of defending himself against the charge. <sup>17</sup>So when they came here with me, I did not post-

pone the case; on the very next day I took my place in court, and gave orders for the man to be brought in. <sup>18</sup> But when they stood up, they charged him with none of the crimes I had expected; <sup>19</sup> they only had certain differences of opinion with him concerning their own religion, and about a certain Jesus, a dead man whom Paul declared to be alive. <sup>20</sup> I was myself uncertain how to enquire into such matters, and asked him whether he wished to go to Jerusalem and there be tried on these charges. <sup>21</sup> But Paul appealed to be kept under guard for His Majesty's decision; so I gave orders that he should be so kept, until I could send him up to the Emperor. <sup>22</sup> Agrippa said to Festus, I have been wishing to hear him myself. Tomorrow, he said, you shall hear him.

<sup>23</sup> On the next day, therefore, Agrippa and Bernice proceeded in great state to the hall of audience, together with the officers of high rank and the chief men of the town; and at the command of Festus, Paul was brought in. <sup>24</sup> Then Festus said, King Agrippa and all who are present here with us, you see before you a man about whom the whole Jewish nation both here and in Jerusalem have made complaint to me; they urge loudly that he ought not to live any longer. <sup>25</sup> For myself I could not find that he had done anything deserving death; and when he appealed to His Majesty, I decided to send him. <sup>26</sup> But I have nothing definite to write to my Lord the Emperor about him. I have therefore brought him here before you, and especially before you, King Agrippa, in order that, when enquiry has been made, I may have something to write. <sup>27</sup> For it seems to me unreasonable to send a prisoner without at the same time stating plainly the charges against him.

**26** Then Agrippa said to Paul, You have our leave to speak for yourself. And Paul put out his hand, and made his defence.

<sup>2</sup>I count myself happy, King Agrippa, that I am to make my defence before you today, with regard to all the charges which the Jews bring against me; <sup>3</sup>the more so, since you are familiar with all the customs of the Jews, and all their differences of opinion; I beg you, therefore, to listen to me patiently. <sup>4</sup>All the Jews know what kind of life I have lived from my youth up, in my earlier years among the people of my native place, and also in Jerusalem. <sup>5</sup>They have known for a long time, if they are willing to admit it, that I have lived as a Pharisee, as a member of the strictest party of our religion. <sup>6</sup>And now I stand on trial because of my hope in the promise made by God to our fathers, <sup>7</sup>the promise which our twelve tribes, as they worship earnestly night and day, hope to gain; and for that hope I am charged, and by Jews, your Majesty. <sup>8</sup>Why do you find it impossible to believe that God raises the dead? <sup>9</sup>I myself thought it my duty to do everything to oppose the name of Jesus of Nazareth. <sup>10</sup>In Jerusalem I did so; many of the \*disciples I shut up in prison on the authority of the high priests; and when they were put to death, I gave my vote against them. <sup>11</sup>Many a time in all the meeting-houses I punished them and tried to make them blasphemous. In my extreme madness against them I persecuted them even in foreign towns. <sup>12</sup>On this business I was travelling to Damascus with authority and orders from the high priests, <sup>13</sup>when in the middle of the day, your Majesty, on the road I saw a light from heaven, brighter than the sun, shining round me and my fellow-travellers. <sup>14</sup>When we had fallen to the ground, I heard a voice saying to me in Hebrew, Saul, Saul, why are you persecuting me? It hurts you to kick against the goad. <sup>15</sup>And I said, Who are you, Lord? He said, I am Jesus; and you are persecuting me. <sup>16</sup>But rise and stand on your feet; for I have appeared to you in order that I may appoint you to serve and witness to what you have seen, and to what I will make you see



of me. <sup>17</sup>I will deliver you from this nation and from the heathen to whom I send you, <sup>18</sup>to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are set apart by faith in me. <sup>19</sup>Therefore, King Agrippa, I was not disobedient to the heavenly vision; <sup>20</sup>to those in Damascus and Jerusalem first of all, then through all the country of Judea, and to the heathen, I carried my message, that they should repent and turn to God and live in a manner to match such a repentance. <sup>21</sup>For this reason Jews seized me in the temple and tried to kill me. <sup>22</sup>To this day, then, by the help of God I have stood, as I now do, bearing witness to small and great, saying nothing beyond what the prophets said would happen, and Moses also, that is, <sup>23</sup>that the Christ must suffer, and that being the first to rise from the dead, he would declare the word of light both to this nation and to the heathen.

<sup>24</sup>At this point in Paul's defence, Festus said in a loud voice, You are mad, Paul. All this learning is driving you mad. <sup>25</sup>But Paul answered, No, your Excellency, I am not mad; I am speaking the truth in all soberness. <sup>26</sup>The King understands these things; I can speak freely to him. I do not believe that he has failed to notice any of them; for this has not been done in a corner. <sup>27</sup>King Agrippa, do you believe the prophets? I am sure you believe them. <sup>28</sup>Agrippa said to Paul, You are not taking long to persuade me to become a Christian. <sup>29</sup>Paul said, Long or not, I wish to God that not only you, but all those that are listening to me today, were just as I am, except for these handcuffs.

<sup>30</sup>Then the king rose and the governor and Bernice and all that were seated with them. <sup>31</sup>And when they had left the hall, they said to one another, This man has done nothing to deserve death or imprisonment. <sup>32</sup>And Agrippa said to Festus, This man might have been set free, if he had not appealed to Caesar.



27 Now when it was decided that we should sail for Italy, they handed over Paul and some other prisoners to a sergeant of the royal regiment named Julius. <sup>2</sup>And going on board a ship of Adramythium, which was bound for places along the coast of Roman Asia, we set sail; Aristarchus, a Macedonian from Thessalonica, was with us. <sup>3</sup>Next day we landed at Sidon, and Julius very kindly allowed Paul to visit friends there and be entertained by them. <sup>4</sup>From there we put to sea again, and sailed on under the shelter of Cyprus, because the wind was against us. <sup>5</sup>We crossed the sea off Cilicia and Pamphylia, and reached Myra in Lycia. <sup>6</sup>There the sergeant found a ship of Alexandria sailing for Italy, and put us on board. <sup>7</sup>For many days we sailed slowly; made Cnidus with difficulty, as the wind was not favourable; sailed under the shelter of Crete off Salmone, <sup>8</sup>and coasting with difficulty along the island, came to a place called Fair Harbours, with the town of Lasea near it.

<sup>9</sup>It was now far on in the season, and the voyage had become dangerous, for the autumn fast was already over. Paul gave them some advice. <sup>10</sup>Sirs, he said, I see that our voyage is going to end in damage and loss, not only to the cargo and the ship, but to our lives. <sup>11</sup>But the sergeant had more confidence in the captain and the owner than in anything Paul said. <sup>12</sup>And since the harbour was not a good place to winter in, the majority were in favour of putting to sea again, hoping to be able to reach Phoenix, and winter there—a harbour in Crete facing south and north of west. <sup>13</sup>So when a light breeze sprang up from the south, thinking that they had got what they wanted, they set sail again and coasted close in along the shore of Crete. <sup>14</sup>But in a short time a strong wind, the north-easter, struck down from the land, <sup>15</sup>and the ship was caught by it and could not turn into the wind; so we gave up trying and were carried

along before it. <sup>16</sup>Running under the shelter of a little island, called Cauda, we were able with difficulty to make the ship's boat safe; <sup>17</sup>when they had got it on board, they used \*ropes to bind the ship's beams more firmly together; and fearing that they might run on to the Syrtis sands, they lowered the sail, and away they drove. <sup>18</sup>Next day, as the storm was still very heavy, they began to throw the cargo overboard, <sup>19</sup>and on the third day with their own hands they threw the ship's ropes and such things into the sea. <sup>20</sup>Neither sun nor stars were seen for days together; the wind was now very violent indeed; all hope of escape was lost; <sup>21</sup>no one had eaten anything for a long time. Then Paul stood up among them, and said, Sirs, you should have listened to me instead of leaving Crete and bringing on yourselves all this damage and loss. <sup>22</sup>But even now I beg you to keep a good heart; for there shall be no loss of life among you, but only of the ship. <sup>23</sup>For an angel of the God whose I am and whom I worship, stood by me in the night, <sup>24</sup>and said, Fear not, Paul; you must stand before the Emperor; and God has been pleased to give you the lives of all those that are sailing with you. <sup>25</sup>So, sirs, you must keep up your courage; for I have faith in God, that it shall be just as I have been told. <sup>26</sup>But we must run on to some island.

<sup>27</sup>When the fourteenth night came, we were being driven across the \*central Mediterranean; and about the middle of the night the sailors thought that land was near. <sup>28</sup>They swung the lead, and found a depth of a hundred and twenty feet; after a short time they swung the lead again, and found a depth of ninety. <sup>29</sup>They were now afraid that we might strike rocks, so they let down four anchors from the stern of the ship, and prayed for daylight. <sup>30</sup>The sailors tried to leave the ship. They had even lowered the boat into the sea, pretending that they were lowering anchors from the fore part. <sup>31</sup>But Paul said to the sergeant and

the soldiers, If these men do not stay in the ship, you cannot be saved. <sup>32</sup>Then the soldiers cut the ropes of the boat, and let her fall away. <sup>33</sup>When it was nearly day Paul urged them all to take some food. For fourteen days now, he said, you have been on the watch without food; you have taken nothing. <sup>34</sup>I beg you to eat something; it is necessary for your health. Not a hair of the head of any one of you will be lost. <sup>35</sup>With these words he took bread, and gave thanks to God before them all, and broke it and began to eat. <sup>36</sup>And they all took heart, and began themselves to eat. <sup>37</sup>(We were \*two hundred and seventy-six persons in all in the ship.) <sup>38</sup>When they had had enough, they lightened the ship by throwing the corn into the sea. <sup>39</sup>When day came, they did not know what coast it was; however, they saw a bay with a sandy beach, on which they decided, if they could, to run the ship. <sup>40</sup>So they cut away the anchors and left them in the sea; at the same time they loosed the ropes that fastened the steering oars, and raising the foresail to the wind, made for the beach. <sup>41</sup>But they struck a sand-bank, and ran the ship aground. The fore part stuck fast and could not be moved, and the stern began to break up under the violence of the waves. <sup>42</sup>The soldiers' plan was to kill the prisoners, so that none of them might swim ashore and escape. <sup>43</sup>But the sergeant, wishing to save Paul, put a stop to their plan, giving orders that all that could swim should throw themselves overboard first and get to land, and that the rest should follow as they could, some on boards and some \*on broken pieces of the ship. <sup>44</sup>In this way they all in the end came safe to land.

**28** When we had reached safety, we learned that the island was called Malta. <sup>2</sup>The local people showed us extraordinary kindness; they made a great fire, and brought us all up to it, because of the rain that had set in and the cold. <sup>3</sup>Paul

gathered a bundle of sticks, and was putting them on the fire, when a snake, driven out by the heat, fastened on his hand. <sup>4</sup>When the local people saw the creature hanging from his hand, they said to one another, This man must be a murderer. He has escaped the sea, but justice has not let him live. <sup>5</sup>Paul, however, shook off the creature into the fire, and was none the worse. <sup>6</sup>They waited to see him swell up or fall down suddenly dead. But when they had waited a long time, and found that no harm had come to him, they changed their minds, and said he was a god.

<sup>7</sup>Now near that place there were lands belonging to the chief man on the island, Publius by name; this man welcomed us, and entertained us very kindly for three days. <sup>8</sup>It happened that his father was lying sick, suffering from fever and looseness of the bowels. Paul went to see him, and prayed, and laid his hands on him and healed him. <sup>9</sup>When this was done, all the others in the island that were sick came and were cured. <sup>10</sup>They honoured us in many ways, and when we sailed away they loaded the ship with everything we needed.

<sup>11</sup>After three months we set sail in a ship that had wintered at the island, a ship of Alexandria, with the Twin Gods as a figure-head. <sup>12</sup>We landed at Syracuse, and stayed there three days; from there we sailed round and put in at Rhegium; <sup>13</sup>after one day a south wind set in, and we came to Puteoli in two days. <sup>14</sup>There we found brethren, who invited us to stay seven days with them; and so we came to Rome. <sup>15</sup>The brethren there, hearing about us, came as far as Market Appius and Three Taverns to meet us; and when Paul saw them he thanked God and took courage.

<sup>16</sup>When we reached Rome, Paul was allowed to live by himself with a soldier guarding him.

<sup>17</sup>After three days he called together the leaders of the Jews

there; when they met, he said to them, Brethren, I am the man who was handed over as a prisoner at Jerusalem to the Romans, though I had done nothing against the nation or the customs of our fathers. <sup>18</sup>When the Romans had examined me, they wished to set me at liberty, because they found in me nothing deserving death. <sup>19</sup>But when the Jews opposed this, I was compelled to appeal to the Emperor, though I had no charge to bring against my nation. <sup>20</sup>This, then, is the reason why I asked you to see me and speak with me; for it is because of the hope of Israel that I am bound with this chain. <sup>21</sup>They said to him, We have had no letters from Judea about you; and none of the brethren has come here, and made a report, or spoken evil of any kind against you. <sup>22</sup>But we think it right to listen to your account of your opinions; as for this school of thought we know very well that it is everywhere spoken against.

<sup>23</sup>So they fixed a day for him, and came in even larger numbers to him in his lodgings; to them from morning till evening he explained the kingdom of God, giving his own personal witness, and trying to persuade them about Jesus from the law of Moses and the prophets. <sup>24</sup>Some were persuaded by what he said; some did not believe. <sup>25</sup>They left him without agreeing among themselves; but first Paul made one statement: It was a true word that the Holy Spirit spoke through the prophet Isaiah to your fathers:

<sup>26</sup>Go to this people and say:

You shall hear indeed, but not understand;

You shall look indeed, but not see;

<sup>27</sup>For the heart of this people is hard,

And their ears are dull of hearing,

And their eyes they have closed;

Lest they should see with their eyes,

And hear with their ears,



And understand with their heart,  
And turn again, and I should heal them.

<sup>28</sup>You must know, then, that this salvation of God is sent to the heathen. They will listen.

<sup>30</sup>Two whole years Paul lived \*in his own hired house, and welcomed all that came to him, <sup>31</sup>proclaiming the kingdom of God, and teaching about the Lord Jesus Christ, quite openly and without hindrance.

# THE LETTER OF PAUL TO THE ROMANS

**1** Paul, a slave of Jesus Christ, called to be an apostle, set apart for the good news of God <sup>2</sup>(which God promised in past times through his prophets in the holy scriptures) <sup>3</sup>concerning his Son (who, as \*man, was born of David's line, <sup>4</sup>and was appointed Son of God with power according to the Spirit of holiness, Jesus Christ our Lord by resurrection from the dead). <sup>5</sup>Through him I have received grace and been appointed an apostle, in order that obedience to the faith may spread among all the heathen for his name's sake; <sup>6</sup>and among you also, who are called to be Jesus Christ's;

<sup>7</sup>To all God's beloved in Rome, called to be his holy people;  
Grace to you and peace from God our father and the Lord Jesus Christ.

<sup>8</sup>First I thank my God through Jesus Christ for you all, because the story of your faith is told through all the world. <sup>9</sup>For God is my witness—the God whom I serve with my spirit in the good news of his Son—how continually I remember you in my prayers, <sup>10</sup>asking that I may at last somehow manage to visit you, if God wills it. <sup>11</sup>I have a great desire to see you, that I may pass on to you some gift of the Spirit to strengthen you, <sup>12</sup>that is, that I may be cheered by meeting you, I by your faith and you by mine.

<sup>13</sup>I wish to tell you, brethren, that I have often intended to visit you (till now I have been prevented) in the hope of gathering fruit among you, as well as among the rest of the heathen. <sup>14</sup>I have a debt to pay both to Greeks and to barbarians, both to wise and to foolish. <sup>15</sup>So I am eager to proclaim the good news to you in Rome also. <sup>16</sup>For I am not ashamed of

the good news: it is God's saving power to every one that has faith, to Jew first, but to Greek also. <sup>17</sup>For in it God's ★ righteous action is being revealed—faith from beginning to end; as it is written, He that is righteous by faith shall live.

<sup>18</sup>For the Wrath of God is being revealed from heaven against all the ungodliness and wickedness of those that resist the truth by their wickedness. <sup>19</sup>All that can be known about God is plain to them, for God has made it plain; <sup>20</sup>ever since the world was made, his unseen nature, his everlasting power and heavenly being have been there for the mind of men to see in the things that he has made. So they have no excuse at all; <sup>21</sup>they knew God, but they did not worship him or give thanks to him; by their empty reasoning they have made themselves foolish; their stupid hearts have been darkened; <sup>22</sup>they have called themselves wise, and made themselves fools; <sup>23</sup>they have given away the glory of God who lives for ever in exchange for an idol, the image of man who dies, or of birds or four-footed beasts or creeping things. <sup>24</sup>So God has given them up in their evil lusts to sexual uncleanness, so that they use their own bodies shamefully; <sup>25</sup>they have given away the truth of God in exchange for a lie, worshipping and serving the creature instead of the Creator (blessed is he for ever, Amen).

<sup>26</sup>For this reason God has given them up to shameful desires; their women have given up the natural use of their bodies in exchange for a use which is against nature; <sup>27</sup>and in the same way their men, leaving the natural use of the woman, have burned with lust for one another; men with men have done disgusting things, and have received in their own persons the proper reward of their wickedness.

<sup>28</sup>And as they refused to keep God in their thoughts any more, God has given them over into the power of evil thoughts and improper habits; <sup>29</sup>they are filled with all kinds of injustice,

crime, lust for power, wickedness; full of envy, murder, quarrelling, cheating, spite; <sup>30</sup>they are whisperers, tale-bearers, hateful to God, proud, bold-faced, loud-mouthed, inventors of evil, disobedient to parents, <sup>31</sup>without sense, without honour, without natural affection, without pity; <sup>32</sup>though they know the commandment of God, that those that do such things deserve death, yet they not only do them, they even applaud those that make a practice of them.

2 Therefore you are without excuse, whoever you are, if you sit in judgement. For in judging another, you condemn yourself; for you, the judge, do these same things yourself. <sup>2</sup>We know that the judgement of God justly falls on those that do such things. <sup>3</sup>And do you think that you will escape the judgement of God, you that sit in judgement on those that do such things, and yet do them yourself? <sup>4</sup>Do you think so little of the wealth of God's kindness and patience and long-suffering? Can you not see that the kindness of God should lead you to repentance? <sup>5</sup>By your stiff-necked refusal to repent you are storing up for yourself wrath in the day of Wrath, when the just judgement of God shall be revealed; <sup>6</sup>for he shall reward every man according to his deeds: <sup>7</sup>everlasting life to those that, by patiently doing good, aim at glory and honour and life undying; <sup>8</sup>but upon the self-willed, who disobey the truth and obey wickedness, there shall be wrath and anger; <sup>9</sup>sorrow and misery on every soul of man that does evil, Jew first and Greek also; <sup>10</sup>and glory and honour and peace to every man that does good, Jew first and Greek also; <sup>11</sup>for God cares nothing for outward appearances.

<sup>12</sup>All who sin outside the law of Moses will come to ruin outside the law; and all who sin under the law will be judged by the law. <sup>13</sup>It is not the hearers of the law that are right with God;

those that obey the law, it is they that will be right with God. <sup>14</sup>When heathen, who have no law, do by nature what the law commands, they are their own law, though they do not possess the law; <sup>15</sup>for they do in their lives what the law commands; it is written in their hearts; their consciences also bear witness to it; and their judgements of one another accuse them, or sometimes excuse them, <sup>16</sup>on the day when God judges the secrets of men by Jesus Christ according to the good news which I preach.

<sup>17</sup>If you bear the name of Jew and lean on the law of Moses and make your boast in God <sup>18</sup>and know his will, and understand the difference between right and wrong; if you are taught by the law, <sup>19</sup>and are confident that you are a guide to the blind and a light to those that are in darkness, <sup>20</sup>a teacher of the foolish, a school-master of infants, since you have in the law an outline of knowledge and truth; <sup>21</sup>you, then, that teach others, why do you not teach yourself? You preach that a man must not steal: do you steal yourself? <sup>22</sup>You say a man must not commit adultery: do you commit adultery? You are sick with disgust in the presence of an idol: do you rob temples? <sup>23</sup>You make your boast in the law: do you dishonour God by breaking the law? <sup>24</sup>For it is written: The name of God is spoken evil of among the heathen because of you.

<sup>25</sup>Circumcision is a good thing, if you keep the law; but if you break the law your circumcision is uncircumcision. <sup>26</sup>If, then, an uncircumcised man keeps the commandments of the law, will not his uncircumcision be counted as circumcision? <sup>27</sup>And if those that are uncircumcised in their bodies keep the law, will they not condemn you who break the law, although you have the written law and are circumcised? <sup>28</sup>For he is no Jew who is only outwardly a Jew; circumcision is not something outward in the flesh; <sup>29</sup>he is a Jew who is a Jew inwardly; and



circumcision is of the heart, in the spirit, not in the letter; and he receives praise, not from men but from God.

**3** What advantage, then, have the Jews? What is the good of circumcision? Much in every way. <sup>2</sup>First, because the promises of God were put in their keeping. <sup>3</sup>Even if some of them have been unfaithful, is their unfaithfulness to bring to nothing the faithfulness of God? No, never. <sup>4</sup>Let God be true to his word, though every man be a liar; as it is written:

That thou mightest be proved just in thy words,

And win the victory, when thou art judged.

<sup>5</sup>But if our wrong-doing puts God's \*justice beyond doubt, what are we to say? Is God in the wrong (I speak as men speak), if he brings wrath upon us? <sup>6</sup>No, never; for if so, how could he be the judge of the world?

<sup>7</sup>But, you say, if a lie of mine has brought glory to God by bringing out his truthfulness, why am I judged to be a sinner?

<sup>8</sup>Why should we not do evil that good may come? That is what some people insultingly say that we say. Such people are rightly condemned.

<sup>9</sup>Are we Jews, then, in any worse case? By no means. I have already accused all men alike, both Jews and Greeks: they are all under sin; <sup>10</sup>as it is written:

None is righteous, no, not one;

<sup>11</sup>There is none that understands,

None that searches after God.

<sup>12</sup>All have fallen away,

Everyone has gone wrong,

There is not one that does good, no, not one.

<sup>13</sup>Their throat is an open grave,

With their tongues they deceive,

Snake's poison is under their lips.

<sup>14</sup>Their mouth is full of cursing and bitterness;

<sup>15</sup>Their feet are swift to spill blood,

<sup>16</sup>Ruin and misery are in their ways,

<sup>17</sup>And the way of peace they have not known,

<sup>18</sup>There is no fear of God before their eyes.

<sup>19</sup>Now whatever the law says, it says, we know, to those that are under the law; that every mouth may be silenced, and all the world brought under the judgement of God. <sup>20</sup>For by obedience to the law no man shall be found righteous in his sight: what comes through the law is knowledge of sin.

<sup>21</sup>But now, apart altogether from law, God's *★*way of deliverance has been brought to light; it is suggested in the law and the prophets: <sup>22</sup>God's *★*way of deliverance through faith in Jesus Christ, a deliverance for all that have faith. <sup>23</sup>There is no exception, all have sinned, all have fallen short of the glory of God; <sup>24</sup>they are *★*delivered without price by the grace of God through the liberation made in Jesus Christ; <sup>25</sup>him God put forward to wipe out sin by his blood (it is received by faith); and God did this in order to prove his righteousness—for sins committed at an earlier time had been passed over by God in his patience—<sup>26</sup>to prove his righteousness, I say, at this present time, and to show both that he is righteous himself and that he delivers the man that believes in Jesus.

<sup>27</sup>What place is there, then, for boasting? It is altogether shut out. In what sort of system? The system of works? No, the system of faith. <sup>28</sup>So our argument is that a man is *★*delivered by faith, apart from works.

<sup>29</sup>Another point: is God the God of Jews only? Is he not the God of heathen as well? Yes, of heathen as well, if indeed God is one God; <sup>30</sup>and he will deliver the circumcised by faith and the uncircumcised because of faith. <sup>31</sup>Do we, then, make the law of no effect through faith? No, never; we make the law stand more firmly.

**4** What, then, shall we say about Abraham, our earthly ancestor? <sup>2</sup>If he obtained \*deliverance by works, he had something to be proud of; but not before God. <sup>3</sup>What does scripture say? Abraham had faith in God and this was put to his account as \*righteousness. <sup>4</sup>Now a workman has his pay counted not as a favour but as a debt due; <sup>5</sup>the man who instead of working has faith in God who delivers the ungodly, has his faith put to his account as righteousness. <sup>6</sup>So, too, David speaks of the blessedness of the man who has righteousness put to his account apart from works of the law:

<sup>7</sup>Happy are they whose offences are forgiven,

Whose sins are covered;

<sup>8</sup>Happy is the man whose sin

The Lord will not put to his account.

<sup>9</sup>Does this blessing belong to the circumcised only, or to the uncircumcised also? Abraham's faith, we repeat, was put to his account as righteousness. <sup>10</sup>In what way? After he was circumcised or while he was still uncircumcised? Not after he was circumcised, but before; <sup>11</sup>he received circumcision afterwards as a sign or a seal of the righteousness, that is the faith, which he had while still uncircumcised; so that he might be the father of those who, though uncircumcised, yet have faith (and so have righteousness put to their account), <sup>12</sup>and also the father of the circumcised, of those, that is, who not only are circumcised but also walk in the way of that faith which our father Abraham had while he was still uncircumcised. <sup>13</sup>For it was not through the law that the promise came to Abraham and his children after him, the promise, I mean, that he should enter into possession of the world; no, it was through the righteousness which is faith. <sup>14</sup>For if those only who are under law are to possess the world, then faith is without effect, and the promise is not a promise any more. <sup>15</sup>For law produces

Wrath; where there is no law, there is no offence against law.

<sup>16</sup> So it all comes from faith; in order that it may all be the result of the grace of God, and that the promise may be effective for all his children after him, not for those under the law only, but for those also who have Abraham's faith, for he is the father of us all <sup>17</sup> (as it is written, I have made thee the father of many nations) in the presence of God in whom he had faith, God who makes the dead live, and calls into existence the things that do not exist.

<sup>18</sup> For Abraham, when hope seemed hopeless, went on hoping in faith, and so became the father of many nations, as it was said to him,

So many shall your children be.

<sup>19</sup> He did not grow weak in faith, even when he saw that his body was almost dead (he was nearly a hundred years old) and that Sarah's womb was dead too. <sup>20</sup> He did not doubt through want of faith in the promise; he became stronger in faith, as he gave glory to God, <sup>21</sup> being very sure that God is able to do what he has promised. <sup>22</sup> Therefore it was put to his account as righteousness. <sup>23</sup> And the words 'put to his account' were written not for him alone, <sup>24</sup> but for us also: faith will be put to our account, if we have faith in him who raised our Lord Jesus from the dead, <sup>25</sup> who was given up for our offences and raised again for our \*deliverance.

**5** Since, therefore, we have been delivered by faith, \*we continue at peace with God through our Lord Jesus Christ; <sup>2</sup> for through him we have been admitted into this grace in which we stand; we take pride in the hope of heavenly glory which is to be ours; <sup>3</sup> we take pride even in our troubles, for we know that trouble leads to endurance; <sup>4</sup> and endurance to a tried character; and a tried character to hope; <sup>5</sup> and this hope does

not bring disappointment, because the love of God is poured into our hearts through the Holy Spirit, which has been given us.

<sup>6</sup>For while we were still without strength, at the appointed time Christ died for the ungodly. <sup>7</sup>Now even for a just man a man will hardly die; for a good man a man might perhaps be brave enough to die. <sup>8</sup>But God puts his love for us beyond question: while we were still sinners Christ died for us. <sup>9</sup>All the more, therefore, shall we, who have been delivered by his blood, be saved through him from the Wrath.

<sup>10</sup>For if, while we were enemies, we were brought into friendship with God through the death of his Son, how much more, now that we are his friends, shall we be saved by his life! <sup>11</sup>And not only that, we rejoice proudly in God through our Lord Jesus Christ, through whom we have been brought into friendship with him.

<sup>12</sup>Therefore, as sin came into the world through one man, and through sin death, so death reached all men, because all men sinned. <sup>13</sup>Sin, indeed, was in the world before the law; but sin is not counted as sin where there is no law. <sup>14</sup>Yet death reigned from Adam to Moses, even over those who did not sin, as Adam did, by breaking a commandment. Adam was a pattern of him who was to come.

<sup>15</sup>But God's gift is in no way like Adam's offence. For if through one man's offence all men died, the grace of God, and the free gift that comes by the grace of the one man Jesus Christ, overflow upon all much more. <sup>16</sup>And the free gift is not like the one man's sin in its effect; for the judgement passed on the one man was 'Guilty,' but the free gift after many offences was the judgement, 'Delivered.' <sup>17</sup>If, because of one man's offence, death through that one man began to reign, much more shall those who receive overflowing grace and the gift of \*deliverance reign as kings in life through the one Jesus Christ.



<sup>18</sup>Since, then, through one man's offence the judgement 'Guilty,' was passed upon all men, so through one man's righteous acts comes deliverance and life for all. <sup>19</sup>As through one man's disobedience all men were made sinners, so by one man's obedience all shall be delivered. <sup>20</sup>Law came in to make the offence greater; but where sin overflowed, grace increased still more; <sup>21</sup>that, as sin reigned in death, so grace might reign through a \*deliverance that leads to everlasting life through Jesus Christ our Lord.

**6** What shall we say, then? Are we to continue in sin that grace may be increased? <sup>2</sup>No, never. How can we who died to sin, go on living in it? <sup>3</sup>Do you not understand that we, who were baptized into Christ Jesus, were all baptized into his death? <sup>4</sup>Through this baptism we were buried with him into death; so that, as Christ was raised from the dead through the glory of the Father, we too should in the same way live a new kind of life.

<sup>5</sup>For if by a death like his death we have been made one with him, so we shall also by a resurrection like his resurrection. <sup>6</sup>We know that our old self was crucified with him, that our sin-body might be brought to nothing, and we no longer continue slaves of sin; <sup>7</sup>for when a man has died, he is delivered from sin. <sup>8</sup>If we died with Christ, we believe that we shall also live with him; <sup>9</sup>for we know that Christ, having been raised from the dead, will not die again; death has no more mastery over him. <sup>10</sup>The death that he died, he died to sin once for all; but the life that he lives, he lives to God. <sup>11</sup>In the same way you too must consider yourselves dead to sin and alive to God in Christ Jesus.

<sup>12</sup>Sin, therefore, must not reign in your dying bodies and make you obey their evil desires; <sup>13</sup>and you must not any longer give any part of your bodies to sin, as tools of wickedness. Give yourselves to God as men brought out of death into life, and give

every part of your bodies to God as tools of righteousness. <sup>14</sup>Sin shall not be your master; for you are not under law, but under grace.

<sup>15</sup>What then? Are we to sin because we are under grace, not under law? No, never. <sup>16</sup>Do you not understand that you are slaves of the master that you obey, the master to whom you give yourselves as slaves, whether it is sin (and death at the end) or obedience (and \*deliverance at the end)? <sup>17</sup>Thanks be to God: though you were slaves of sin, you have given the obedience of your hearts to that form of teaching under which you placed yourselves. <sup>18</sup>You were set free from sin and became the slaves of righteousness. <sup>19</sup>(I am using words as men use them because of the weakness of your human nature.) For as formerly you gave your bodies and all their parts, to be slaves of uncleanness and evil for the doing of evil, so now give them as slaves of righteousness, to be made holy.

<sup>20</sup>When you were the slaves of sin, you were free from righteousness. <sup>21</sup>What good did you gain from that freedom then? Only what you are ashamed of now. For the end of those things is death. <sup>22</sup>But now, being freed from sin and made slaves to God, you gain a real good: you are being made holy; and the end is everlasting life. <sup>23</sup>The wages of sin is death; but God's free gift is everlasting life in Jesus Christ our Lord.

**7** You know, brethren, (for I am speaking to men who know what law is) that the law has authority over a man only while he is alive. <sup>2</sup>A married woman, for example, is bound by law to her husband as long as he lives; but if the husband dies, she is free from the law of the husband; <sup>3</sup>so she will be called an adulteress if she becomes another man's while her husband is alive; but if her husband dies, she is freed from the law, so that she is not an adulteress if she becomes another man's.

<sup>4</sup>In the same way, my brethren, you were made dead to the law by the body of Christ, so that you might become another's, his, I mean, who was raised from the dead in order that we might bear fruit to God. <sup>5</sup>For while we were in the flesh, the sinful desires, which the law excited in us, were at work in our bodily organs, so that we bore fruit to death. <sup>6</sup>But now we are freed from the law; we are dead to that which once held us fast; and so we are slaves in a new way, the way of the Spirit, not in the old way, the way of a written law.

<sup>7</sup>What then? Is the law sin? No, never. On the contrary I should never have known what sin is, but for the law. I should never have known what lust is, if the law had not said, Thou shalt not lust. <sup>8</sup>But sin, finding an opportunity in the commandment, set every sort of lust working in me; for apart from law sin has no life in it.

<sup>9</sup>I lived my own life once without law. But when the commandment reached me, sin sprang into life and I died; <sup>10</sup>the commandment, which was intended to bring me life, was found in fact to bring me death; <sup>11</sup>for sin found its opportunity in me through the commandment, and tricked me and with its help killed me. <sup>12</sup>So the law is holy and the commandment is holy and just and good. <sup>13</sup>Was a good thing death to me, then? No, never. But sin, that it might be seen to be sin, was at work producing death in me by means of this good thing, that through the commandment sin might become much more sinful.

<sup>14</sup>The law, we know, is spiritual; but I am fleshly, sold a slave to sin; <sup>15</sup>I cannot understand my own actions. I do not do what I wish to do: on the contrary I do what I hate doing. <sup>16</sup>But if I do what I do not wish to do, that shows that I think the law a good thing. <sup>17</sup>So it is not I that commit the act, but sin living in me. <sup>18</sup>Nothing good, I know, lives in me, that is, in my flesh. It is in my power to wish to do right; it is not in my power to do

it; <sup>19</sup>for I do not do the good thing I wish to do; on the contrary, I do the evil thing that I do not wish to do. <sup>20</sup>If then I do what I do not wish to do, it is no longer I that do it, but sin living in me. <sup>21</sup>What I find, then, is this: when I wish to do right, sin is the only thing in my power. <sup>22</sup>I agree happily with the law of God in my inner self; <sup>23</sup>but I find another law at work in my bodily organs, a law at war with my reason, a law that makes me a prisoner to the sin that lives in my body. <sup>24</sup>O miserable man that I am! Who will set me free from this body of death? <sup>25</sup>I thank God through Jesus Christ our Lord. So, then, with my mind I am a slave to God's law; but with my flesh to the law of sin.

**8** There is now, therefore, no sentence of 'Guilty,' for those that are in Christ Jesus. <sup>2</sup>For the law of the life-giving Spirit in Christ Jesus has set me free from the law of sin and of death; <sup>3</sup>for what the law could not do, because it was made weak by the flesh, that God did: he sent his Son in the likeness of sinful flesh to deal with sin, and passed judgement on sin in the flesh; <sup>4</sup>that the righteous demands of the law might be perfectly met in us, as long as we live not according to the flesh, but according to the Spirit.

<sup>5</sup>For they that are fleshly fix their thoughts on the things of the flesh, but they that are spiritual on the things of the Spirit. <sup>6</sup>To fix your thoughts on the flesh is death; but to fix your thoughts on the Spirit is life and peace. <sup>7</sup>For the thoughts that are fixed on the flesh are enemies against God; they do not obey the law of God, indeed they cannot; <sup>8</sup>those that are in the flesh cannot please God. <sup>9</sup>But you are not in the flesh, but in the Spirit, since the Spirit of God dwells in you. The man that does not possess the Spirit of Christ does not belong to him. <sup>10</sup>But if Christ is in you, then, though your body is dead because of

sin, your spirit is a living thing because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead is in you, he that raised up Christ Jesus from the dead will give life to your dying bodies through his Spirit which dwells in you.

<sup>12</sup> So, then, my brethren, we have a duty; but it is not to the flesh: it is not to live according to the flesh; <sup>13</sup> for if you live according to the flesh, you will surely die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup> For all those that are led by the Spirit of God, they are sons of God. <sup>15</sup> For you have not received the spirit of a slave (that brings fear); you have received the spirit of a son. When we cry, Abba, Father, that is <sup>16</sup> the Spirit himself bearing witness with our spirit, that we are children of God; <sup>17</sup> and if children, then heirs, heirs of God, heirs along with Christ; if only we share his sufferings in order to share his glory too.

<sup>18</sup> For I judge that the sufferings of this present time are not worth considering in comparison with the glory that is to be revealed to us. <sup>19</sup> For the world of nature waits with eager longing for the sons of God to be revealed. <sup>20</sup> This world of nature was condemned to be without meaning, not by its own will, but by the will of him who so condemned it; in the hope <sup>21</sup> that not only mankind, but this world of nature also might be set free from slavery to decay, to enter the glorious liberty of the sons of God. <sup>22</sup> For to this day, as we know, the whole world of nature cries out in pain like a woman in child-birth; <sup>23</sup> and more: we ourselves who have received the Spirit as a kind of first-fruits, even we cry out in our hearts, waiting for our adoption, the deliverance of our bodies. <sup>24</sup> It was in this hope that we were saved; when a thing is seen, there is no longer any need to hope for it; who would hope for what he sees already? <sup>25</sup> But if we hope for what we do not see, then we wait patiently for it.



<sup>26</sup>In the same way the Spirit comes to help us in our weakness; for we do not know how to pray as we ought to pray; but the Spirit prays on our behalf with inward cries beyond ordinary speech. <sup>27</sup>And he that searches hearts knows what is the mind of the Spirit, since the Spirit prays as God wills on behalf of God's people.

<sup>28</sup>We know also that in all things God works for good with those that love him, those that have been called according to his purpose. <sup>29</sup>For those that he foreknew, he appointed to share the likeness of his Son, that he might be the first-born among many brethren; <sup>30</sup>and those that he appointed he also called; and those that he called he also \*delivered; and those that he delivered he also made glorious.

<sup>31</sup>What, then, shall we say to these things? If God is for us, who can be against us? <sup>32</sup>The God who did not keep back his own Son, but gave him up for us all, with him will surely give us everything besides. <sup>33</sup>Who shall bring a charge against God's chosen? Shall God, who delivers? <sup>34</sup>Who shall give judgement against them? Shall Christ Jesus, who died, and, what is more, was raised from the dead, who is at the right hand of God, who also prays for us? <sup>35</sup>\*Who shall separate us from the love of Christ? Shall trouble or pain or persecution or famine or nakedness or danger or the sword? <sup>36</sup>As it is written:

For thy sake we are being killed all the day long,

We are counted as sheep for the butcher's knife.

<sup>37</sup>No, in all these things we have more than victory through him that loved us. <sup>38</sup>For I am very sure that neither death nor life, neither angels nor heavenly spirits, neither the present nor the future, <sup>39</sup>neither powers of the height nor powers of the depth, nor any other thing that God has made, shall be able to separate us from the love of God in Christ Jesus our Lord.

**9** I am speaking the truth in Christ; I am not lying; my conscience bears me witness in the Holy Spirit: <sup>2</sup>I tell you there is great pain and never-ending sorrow in my heart. <sup>3</sup>I had almost prayed that I might myself be under a curse and an out-cast from Christ, for my brethren's sake, my own flesh and blood; <sup>4</sup>for they are the people of Israel, theirs is the right of sonship and the glory, the bonds and the giving of the law, and the worship and the promises; <sup>5</sup>theirs are the fathers and of their race is \*Christ in his human nature. (Blessed be God who is over all for ever, Amen.) <sup>6</sup>This does not mean that the word of God has failed. They are not all Israel who are descended from Israel; <sup>7</sup>they are not all children of Abraham because they are of his line. No,

Through Isaac shall your children be called by your name. <sup>8</sup>That is to say, the children of God are not children born in the ordinary way; it is the children born according to God's promise that are reckoned Abraham's children. <sup>9</sup>For the promise is this:

At this time I will come again and Sarah shall have a son.

<sup>10</sup>And again, when Rebecca conceived by our father Isaac, one man being the father of two children, <sup>11</sup>though they were not yet born and had done nothing either good or evil (that the purpose and choice of God might stand fast because of the call of God, not of the works of man), <sup>12</sup>she was told:

The elder shall be slave to the younger,

<sup>13</sup>As it is written,

Jacob I have loved, but Esau I have hated.

<sup>14</sup>What shall we say to this? Is there injustice in God? No, never. <sup>15</sup>For God says to Moses,

I will have mercy on whom I have mercy,

And I will have pity on whom I have pity.

<sup>16</sup>So, then, it is a matter not of man's willing or doing, but of God's mercy. <sup>17</sup>For the scripture says to Pharaoh,

For this very thing I raised you up,  
To show forth my power in you,  
And that my name might be spread through the earth.

<sup>18</sup> God, therefore, has mercy on whom he will, and whom he will he hardens.

<sup>19</sup> But you will ask me, Why, then, does he find fault with us? For who can resist his will? <sup>20</sup> But who are you, man, to make answer to God? Shall that which is formed say to him that formed it, Why did you make me so? <sup>21</sup> Or has not the potter power over the clay to make of one and the same lump one vessel for a high use and another for a low? <sup>22</sup> What if God, though intending to show his Wrath and make his power known, has yet borne very patiently with the vessels of Wrath that are ready for destruction, <sup>23</sup> that he might make known how rich is his glory towards the vessels of his pity, which he has prepared beforehand for glory—<sup>24</sup> towards us, I mean, whom he has called, not only from among the Jews, but also from among the heathen. <sup>25</sup> As he says in Hosea:

Those that were not my people, I will call my people,  
And her I will called beloved, that was not beloved.

<sup>26</sup> In that same place where they were told,

You are not my people,  
There shall they be called  
Sons of the living God.

<sup>27</sup> Isaiah also cries out concerning Israel,

Though the number of the sons of Israel be like the sands of  
the sea,

Yet only a small part shall be saved;

<sup>28</sup> For the Lord shall do what he promised,

With speed shall he do it and finish it quickly upon earth.

<sup>29</sup> And Isaiah had said before,

If the Lord of Hosts had not left us offspring,

We should have been as Sodom was,  
We should have been like Gomorrah.

<sup>30</sup>What shall we say, then? Heathen who did not aim at righteousness have obtained righteousness, that is, righteousness by faith; <sup>31</sup>but Israel aiming at a rule of righteousness have failed to reach it. <sup>32</sup>And why? Because they went the way of works, not of faith. They fell over the stone that makes men fall, <sup>33</sup>as it is written:

See, I lay in Zion a stone on which men fall,  
And a rock on which they trip,  
But the man that believes in him will not be disappointed.

**10** My brethren, my heart's desire and my prayer to God for them is that they may be saved. <sup>2</sup>I bear them witness that they have zeal for God, but it is zeal without insight; <sup>3</sup>they do not recognize the \*righteousness which God gives; they have tried to set up their own righteousness; they have not set themselves to serve the righteousness of God. <sup>4</sup>For Christ is an end to law, so that righteousness may come to every one that has faith.

<sup>5</sup>For Moses writes that every man that performs the righteousness of the law shall live by it. <sup>6</sup>But the righteousness that springs from faith says:

Do not say in your heart, Who will go up into heaven?  
(that is, to bring Christ down); <sup>7</sup>or,

Who will go down into the pit?  
(that is, to bring Christ up from the dead). <sup>8</sup>But what does it say?

The word is near you, in your mouth and in your heart  
(that is, the word of faith, which we preach). <sup>9</sup>For if you confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you shall be saved. <sup>10</sup>For a man believes in his heart and so is \*delivered; he confesses with his mouth and so is saved. <sup>11</sup>For the scripture says:

He that has faith in him will not be disappointed.

<sup>12</sup>There is no difference between Jew and Greek; the same Lord is Lord of them all; and he pours out his riches on all that call upon him; <sup>13</sup>for everyone that calls on the name of the Lord shall be saved. <sup>14</sup>But how are they to call upon one in whom they have not had faith? And how are they to have faith in one of whom they have not heard? And how are they to hear with no one to tell them? <sup>15</sup>And how are men to tell them, unless they are sent? As it is written:

How beautiful are the feet of those that bring good news of good things!

<sup>16</sup>Not all, however, have listened to the good news; for Isaiah says,

Lord, who has believed our message?

<sup>17</sup>So faith comes by hearing, and hearing by the word of Christ.

<sup>18</sup>But I ask, Have they never heard? Yes, they have:

Their voice has gone out into all the earth,

And their words to the end of the world.

<sup>19</sup>I ask, then, Did Israel not understand? First Moses says,

I will make you jealous of a nation that is no nation,

And with a nation that has no understanding I will make you angry.

<sup>20</sup>And Isaiah is bold enough to say,

I have been found by those that did not look for me,

I have shown myself to those that did not ask for me.

<sup>21</sup>And to Israel he says,

All day long I have held out my hands to a disobedient nation  
Who set themselves against me.

**11** I ask, then, Has God disowned his people? No, never. I am myself an Israelite of the line of Abraham, of the tribe of Benjamin. <sup>2</sup>God has not disowned the people whom he



foreknew. Do you not know what the scripture says in the passage called 'Elijah,' how Elijah appealed to God against Israel?

<sup>3</sup>Lord, they have killed thy prophets and thrown down thine altars,

And I alone am left, and they are searching for me to take my life.

<sup>4</sup>But what was the answer of God?

I have seven thousand men still left to me,

That have not bent the knee to Baal.

<sup>5</sup>So, too, at this present time, there is a remainder left, chosen by the grace of God; <sup>6</sup>and if by God's grace, then not as a reward of man's works; for then grace would not be grace.

<sup>7</sup>What, then? Israel has not obtained that which she aimed at; but God's chosen ones have obtained it; the rest have been made stupid; <sup>8</sup>as it is written:

God gave them a spirit of dullness,

Eyes that will not see, ears that will not hear,

Until this very day.

<sup>9</sup>And David says,

Let their table become a net and a trap,

A stone to trip over and a punishment.

<sup>10</sup>Let their eyes be darkened so that they cannot see;

Bend their backs altogether.

<sup>11</sup>I ask, therefore, have they fallen into complete ruin? No, never. But through their falling, salvation has passed to the heathen, that they may make Israel jealous. <sup>12</sup>If their fall has made the world rich, if their defeat has made the heathen rich, how much richer will they all be, when they all come in!

<sup>13</sup>But it is to you who once were heathen that I now speak; so far as I am an apostle to the heathen I am proud of my ministry, <sup>14</sup>in the hope that I may make the people of my own blood jealous,

and in this way save some of them. <sup>15</sup> For if by shutting them out, the world has been made friends of God, what will their admission be but life from the dead? <sup>16</sup> If the first handful of dough is holy, so also is the lump; and if the root is holy, so also are the branches.

<sup>17</sup> If some of the branches have been broken off, and you, a wild olive, have been grafted on the tree and given a share in the rich root of the garden olive, <sup>18</sup> do not boast over the branches. If you do boast, yet it is not you that carry the root; it is the root that carries you.

<sup>19</sup> You may say, Branches have been broken off in order that I may be grafted in. <sup>20</sup> It is true; but they were broken off because of their want of faith. And you stand in your place only because of your faith. You must feel awe, therefore, not pride; <sup>21</sup> for if God did not spare branches that were branches by nature, he will not spare you either. <sup>22</sup> Consider, then, both the goodness and the severity of God; severity towards those that fell away, but goodness towards you—if you continue in that goodness: otherwise, you too will be cut off.

<sup>23</sup> The Jews, too, will be grafted in, unless they continue in their unbelief; for God is able to graft them in again. <sup>24</sup> For if you have been cut from an olive tree that is by nature wild, and if you have been grafted against nature on a garden tree, how much more easily will these natural branches be grafted again on an olive of their own kind?

<sup>25</sup> For I wish you to understand this secret, my brethren, lest you become wise in your own eyes: this stupidity has come on part of Israel, until the full number of the heathen enter in.

<sup>26</sup> In this way the whole of Israel shall be saved; as it is written:

From Zion shall the deliverer come,

And he shall drive away all ungodliness from Jacob.

<sup>27</sup> This is my bond with them,

When I take their sins away.

<sup>28</sup>In the light of the good news they are enemies of God, for your sake; but in the light of God's choice of them, they are beloved by him, for their fathers' sake. <sup>29</sup>For God's gifts and God's calling cannot change. <sup>30</sup>Once you were disobedient to God; but now you have been pitied, because they have been disobedient. <sup>31</sup>In the same way they are now disobedient, that they may be pitied as you are. <sup>32</sup>For God has shut up all men in disobedience, that he might have pity upon all men.

<sup>33</sup>O how deep are the riches and the wisdom and the knowledge of God! His judgements are beyond our searching and his paths beyond our finding out.

<sup>34</sup>For who has understood the mind of the Lord?

Who has ever been his adviser?

<sup>35</sup>Who has ever given anything to him

That he must be paid again?

<sup>36</sup>For all things are from him and through him and unto him. Glory to him for ever. Amen.

**12** I call upon you, therefore, brethren, by the mercies of God, to offer your bodies as a living sacrifice, holy, well-pleasing to God, a spiritual ceremony. <sup>2</sup>Do not model yourselves on this present world, but let your natures be changed, and your minds made new, so that you may understand what is the will of God, what is good and pleasing and perfect.

<sup>3</sup>For through the grace given to me, I say to every one among you, that he is not to think more of himself than he ought to think; he is to think of himself with moderation, according as God has measured out to each his share of faith.

<sup>4</sup>Every one of us has one body, one body with many parts; and these parts have not the same work to do. <sup>5</sup>In the same way we, though many, are, in Christ, one body; every one of us a part in one whole, belonging to one another. <sup>6</sup>Since, then, we have

gifts that differ with the grace that is given to us, if it is <sup>\*</sup>prophecy, let us use it as much as we have faith; <sup>7</sup> if it is <sup>\*</sup>the service of men, let us serve; if teaching, let us teach; <sup>8</sup> if <sup>\*</sup>advising, let us <sup>\*</sup>advise; he that gives must give with generosity; he that <sup>\*</sup>leads, with eagerness; he that shows kindness, with cheerfulness.

<sup>9</sup> Let your love be true love; hate what is evil; hold fast to what is good. <sup>10</sup> Let your love for the brethren be a warm love. Put one another forward into places of honour; <sup>11</sup> be earnest, not lazy, full of the fire of the Spirit, slaves of the Lord. <sup>12</sup> Rejoice because of your hope; bear your troubles bravely; pray continually; <sup>13</sup> share your good things with the people of God in their need; welcome strangers to your homes. <sup>14</sup> Bless those that persecute you, bless, do not curse; <sup>15</sup> be joyful with those that are joyful; weep with those that weep; <sup>16</sup> set your minds all on the same things; do not be ambitious, but bend yourselves to the lowest service. Be not wise in your own eyes; <sup>17</sup> never return evil for evil; aim at what all men see to be right and good; <sup>18</sup> if possible, so far as it is in your power, be at peace with all men. <sup>19</sup> Do not try to right a wrong by doing wrong again, my dear brethren, but rather make way for the Wrath. For it is written:

Punishment belongs to me,  
I will repay, saith the Lord.

<sup>20</sup> But if your enemy is hungry, feed him;  
If he is thirsty, give him drink.  
For in doing this, you will heap  
Burning coals upon his head.

<sup>21</sup> Do not let evil conquer you; conquer evil with good.

**13** Every man must obey those in authority in the state; for there is no authority that is not of God; those in authority have been set up by God; <sup>2</sup> so he that sets himself up against

authority resists the ordering of God; those that so resist will bring judgement on themselves. <sup>3</sup>Magistrates are a terror not to the good man but to the bad. Do you wish not to be afraid of the authority? Do good, and then you will receive praise from him; <sup>4</sup>for he is God's servant for your good. But if you do evil, then be afraid, for he does not carry a sword for nothing. He is God's servant, bringing God's Wrath on the wrong-doer.

<sup>5</sup>Therefore you must obey him, not only to escape the Wrath but also for conscience' sake. <sup>6</sup>For this is the reason why you pay taxes, since magistrates are God's officers set up for this very purpose, \*if they are faithful to their duty. <sup>7</sup>Pay them everything that is due to them, whether head-tax or customs-duty or respect or honour.

<sup>8</sup>Owe nothing to anyone, except the debt of love one to another. For everyone who loves has done all the rest of the law perfectly. <sup>9</sup>For the commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not lust—these commandments and any other are added up together in this one sentence, Thou shalt love thy neighbour as thyself. <sup>10</sup>Love does no evil to a neighbour: therefore love is the \*sum-total of the law.

<sup>11</sup>You know what time it is: it is high time now for us to wake out of sleep; for our own salvation is nearer now than when we first became believers. <sup>12</sup>The night is far gone, the day is here. Let us, therefore, put off the works of darkness and let us put on the armour of light. <sup>13</sup>Let us behave ourselves with modesty, as in the light of day, not in disorderly dancing and drinking, not in unchastity and shamelessness, not in quarrelling and jealousy. <sup>14</sup>Put on the Lord Jesus Christ, and give no thought to satisfying the desires of the flesh.



**14** Welcome the man who is weak in faith; do not discuss his opinions. <sup>2</sup>One man has sufficient faith to eat any kind of food: but he that is weak in faith eats only vegetables. <sup>3</sup>The man that eats must not look down on the man that does not; for God has welcomed him. <sup>4</sup>Who are you, to judge Another's slave? It is for his Master to judge whether he is standing or falling; and stand he will, for the Lord can make him stand.

<sup>5</sup>One man judges one day to be more important than another; another man judges all days to be alike. Every man must be quite sure in his own mind. <sup>6</sup>The man who thinks much of the day does so for the glory of the Lord; the man who eats, eats for the glory of the Lord, for he gives thanks to God. The man who does not, for the glory of the Lord does not eat, and he gives thanks to God. <sup>7</sup>No one lives for his own sake, and no one dies for his own sake; <sup>8</sup>if we live, we live for the glory of the Lord, and if we die, we die for the glory of the Lord. So whether we live or die, we are the Lord's. <sup>9</sup>For Christ both died and came to life again that he might be the Lord both of the dead and of the living. <sup>10</sup>Why, then, do you judge your brother? Or why do you look down on your brother? For we shall all stand before the judgement seat of God: <sup>11</sup>for it is written:

As I live, saith the Lord, every knee shall bend before me,  
And every tongue shall give praise to God.

<sup>12</sup>Every one of us, therefore, shall give account of himself to God.

<sup>13</sup>So let us not judge one another any more; instead judge it a great thing to put no temptation, nor hindrance, in the way of any of your brethren, to trip them up.

<sup>14</sup>I know and am quite sure in the Lord Jesus, that nothing in itself is ceremonially unclean; but if a man thinks it unclean, to him it is unclean. <sup>15</sup>If your brother is being hurt because of the food you eat, then you are no longer living according to the law of love. Do not let the food you eat destroy the brother for

whom Christ died. <sup>16</sup>Do not let what is good for you be spoken evil of. <sup>17</sup>For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup>He who so serves Christ is pleasing to God and approved by man. <sup>19</sup>Let us, therefore, follow after peace and the building up of one another; <sup>20</sup>do not for the sake of food ruin any work of God. All food indeed is ceremonially clean, but it is wrong for you to trip another man up by eating it. <sup>21</sup>The right thing is neither to eat meat nor to drink wine nor to do anything, if it trips your brother up. <sup>22</sup>Let your faith in this matter be known only to yourself and God; he is a happy man who has no doubts about what he thinks it right to eat. <sup>23</sup>But if anyone has doubts, then, if he eats, he is a condemned man, because what he did, did not spring out of faith; and whatever does not spring out of faith is a sin.

**15** We who are strong ought to bear with the weaknesses of those who are not, and not to please ourselves. <sup>2</sup>Let each of us please his neighbour for his good, so as to build him up. <sup>3</sup>For Christ did not please himself; but as it is written:

The abuse of those that abuse thee has fallen on me.

<sup>4</sup>For all the words that were written in the old days were written to teach us; that through patience and the comfort of the scriptures we may have hope. <sup>5</sup>And may the God who gives endurance and comfort make you all of one mind, the mind of Christ Jesus; <sup>6</sup>that in unity you may with one mouth praise the God and Father of our Lord Jesus Christ.

<sup>7</sup>Therefore welcome one another, as Christ has welcomed you, to the glory of God. <sup>8</sup>I mean this: that Christ became a servant to the circumcised to prove that God is true, to bring his promises to the fathers into effect, <sup>9</sup>and also that the heathen might have cause to praise God for his mercy; as it is written:

Therefore will I confess thee among the heathen,  
And sing to thy name;

<sup>10</sup>and again:

Rejoice, O nations, with his people;

<sup>11</sup>and again:

Praise the Lord, all nations,  
Let all the peoples praise him;

<sup>12</sup>and again, as Isaiah says:

The root of Jesse shall be there;  
Even he that rises to rule the peoples;  
In him shall the brethren put their hope.

<sup>13</sup>And may the God of hope fill you with all joy and peace through your faith, that your hope may overflow, through the power of the Holy Spirit.

<sup>14</sup>But as for you, I am myself quite sure, my brethren, that you are full of goodness and possessed of every kind of knowledge, and well able to advise one another. <sup>15</sup>I have written with some boldness in part of my letter to call these things to your remembrance, because of the grace which has been given me from God, <sup>16</sup>that I should be a priest of Christ Jesus to the heathen, offering the sacrifice of the good news of God; in order that the heathen may be an offering well-pleasing to God, made holy by the Holy Spirit. <sup>17</sup>In Christ Jesus, therefore, I can be proud of my work for God. <sup>18</sup>I will not dare to speak except of things which Christ has done through me to bring the heathen to obedience, both by word and deed, <sup>19</sup>through the power of signs and wonders, through the power of the Holy Spirit; so that from Jerusalem as far as Illyria I have proclaimed the good news of the Christ; <sup>20</sup>for it was my object to spread the good news only where Christ had not yet been named, so as not to build on the foundation of others; <sup>21</sup>as it is written:

Those that were not told, shall see,

And they that have not heard shall understand.

<sup>22</sup>For this reason I have many times been hindered from coming to you. <sup>23</sup>But now there is no place for me any longer in these parts, and since I have for many years had a great desire to come to you <sup>24</sup>on my way to Spain (for I hope as I pass through to see you, and to be helped forward by you on my way there, if I may first spend some time in your company)—<sup>25</sup>but now I am going to Jerusalem in the service of God's people. <sup>26</sup>For Macedonia and Greece have resolved to make a fellowship-offering for the poor among God's people at Jerusalem; <sup>27</sup>it is their own resolve, and yet it is a debt to them too; for since the heathen have had fellowship with them in spiritual blessings, it is their duty to give them service with material blessings.

<sup>28</sup>So when I have finished this ceremony, when I have delivered safely to them this money that has been collected, I shall come to Spain by way of Rome. <sup>29</sup>For I know that when I come to you, I shall come with the full blessing of Christ.

<sup>30</sup>I beg of you, my brethren, by our Lord Jesus Christ and by the love which the Spirit gives, help me in my struggle by your prayers to God for me, <sup>31</sup>that I may be delivered from the unbelievers in Judea, and that my service at Jerusalem may be welcome to God's people, <sup>32</sup>that by the will of God I may come to you with joy, and be refreshed among you. <sup>33</sup>And the God of peace be with you all. Amen.

**16** I commend to you Phoebe our sister, who is a servant of the church at Cenchreae; <sup>2</sup>welcome her in the Lord, in a manner worthy of God's people, and give her any help she may need; for she herself has been the helper of many, and of myself also.

<sup>3</sup>Greet Prisca and Aquila, my fellow-workers in Christ Jesus;

<sup>4</sup>they have risked their lives for me; I am grateful to them, and not I only but all the churches among the heathen also. <sup>5</sup>Greet the church in their house. Greet Epaenetus, my dear friend, the first-fruits of Christ's harvest in the province of Asia. <sup>6</sup>Greet Mary who has worked hard for you. <sup>7</sup>Greet Andronicus and Junia, my fellow-countrymen and fellow-prisoners; they are persons of note among the apostles, and they were in Christ before me. <sup>8</sup>Greet Ampliatus, my dear friend in the Lord. <sup>9</sup>Greet Urbanus, our fellow-worker in Christ, and Stachys, my dear friend. <sup>10</sup>Greet Apelles, a proved Christian, and those who belong to the household of Aristobulus. <sup>11</sup>Greet Herodion, my fellow-countryman. Greet those members of the household of Narcissus who are in the Lord. <sup>12</sup>Greet Tryphaena and Tryphosa who have worked hard in the Lord. Greet Persis, my dear sister, who has worked hard and long in the Lord. <sup>13</sup>Greet Rufus, a man distinguished for his work in the Lord; and his mother who has been a mother to me also. <sup>14</sup>Greet Asyncritus and Phlegon and Hermes and Patrobas and Hermas and the brethren that are with them. <sup>15</sup>Greet Philologus and Julia and Nereus and his sister and Olympas and all the people of God that are with them. <sup>16</sup>Greet one another with a holy kiss. All the churches of Christ greet you.

<sup>17</sup>I beg you, my brethren, to watch those that make divisions and put hindrances in the way of the teaching which you have learnt; and avoid them. <sup>18</sup>For such men are slaves, not of our Lord Christ, but of their own stomachs. With their pleasant smooth speech they lead away the simple-minded. <sup>19</sup>But your obedience to the good news is known to all men; over you, therefore, I rejoice; and I wish you to be wise in goodness and altogether untouched by evil.

<sup>20</sup>And the God of peace will quickly throw Satan down under your feet.



The grace of our Lord Jesus Christ be with you.

<sup>21</sup>Timothy, my fellow-worker, greets you and \*Lucius and Jason and Sosipater, my fellow-countrymen.

<sup>22</sup>I, Tertius, who have written this letter greet you in the Lord. <sup>23</sup>Gaius greets you, my host and the whole Church's. Erastus the city treasurer greets you, and also Quartus, our brother.

<sup>25</sup>Now to him who is able to make you stand firm according to my good news, and the proclamation of Jesus Christ, and the revelation of the secret purpose of God, which was hidden through long ages, <sup>26</sup>but now is brought to light, and through the writings of the prophets, according to the command of the everlasting God, is made known to all the heathen, that they may obey in faith—<sup>27</sup>to the one wise God, through Jesus Christ, to him be glory for ever. Amen.

# THE FIRST LETTER OF PAUL TO THE CORINTHIANS

**1** Paul, called to be an apostle of Jesus Christ by the will of God, and Sosthenes our brother;

<sup>2</sup>To the church of God which is in Corinth, to those that have been dedicated in Christ Jesus, and been called to be the people of God, together with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours;

<sup>3</sup>Grace to you and peace from God our father and the Lord Jesus Christ.

<sup>4</sup>I thank God at all times for the grace of God that has been given you in Christ Jesus; <sup>5</sup>for in him you have been made rich in every way, in every kind of speaking and in every kind of knowledge, <sup>6</sup>just as my witness to Christ was planted firmly in your hearts; <sup>7</sup>and so you lack no gift of God while you are waiting for the day when our Lord Jesus Christ will be revealed; <sup>8</sup>he will make you firm to the end, faultless in the day of our Lord Jesus Christ. <sup>9</sup>You can trust the God who has called you into fellowship with his Son, our Lord Jesus Christ.

<sup>10</sup>But I beg you, my brethren, in the name of Jesus Christ our Lord, that you all say the same thing; there must be no parties among you, you must be united again in the one mind and the one judgement. <sup>11</sup>For I have been informed, my brethren, by the people of Chloe's household, that there are quarrels among you. <sup>12</sup>I mean this: each of you says, I am Paul's man, or I am Apollos' man, or I am Peter's man, or I am Christ's man. <sup>13</sup>Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup>I thank God that

I baptized none of you, except Crispus and Gaius, <sup>15</sup>that no one may say that you were baptized in my name. <sup>16</sup>Yes, I baptized the household of Stephanas too, but, for the rest, I do not think I baptized anyone at all. <sup>17</sup>For Christ sent me not to baptize, but to proclaim the good news; and not in fine and learned language, lest the cross of Christ be made an empty thing.

<sup>18</sup>For the story of the cross is foolishness in the eyes of those who are on the road to ruin, but to us who are being saved it is the power of God. <sup>19</sup>For it is written:

I will destroy the wisdom of the wise,

And the skill of the skilful I will bring to nothing.

<sup>20</sup>Where is the wise man? Where the learned? Where the man full of this world's arguments? Has not God made foolish the wisdom of the world? <sup>21</sup>For since in the wisdom of God the world by its wisdom did not know God, it pleased God by the foolishness of our message to save those that have faith. <sup>22</sup>Jews ask for signs and Greeks look for wisdom, <sup>23</sup>but we preach a crucified Christ; to the Jews a shocking thing, to the heathen foolishness, <sup>24</sup>but to those that are called, whether Jews or Greeks, Christ, God's power and God's wisdom. <sup>25</sup>For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

<sup>26</sup>Consider what you were when you were called, my brethren. There were not many wise—as men count wisdom—not many important, not many of good birth. <sup>27</sup>God chose the world's foolish things to put to shame the wise. And God chose the world's weak things to put to shame the strong; <sup>28</sup>and the world's base things and the things that are looked down on, and the things that are not, God chose to bring to nothing the things that are, <sup>29</sup>that flesh and blood should have nothing to boast of before God. <sup>30</sup>But you are God's children in Christ Jesus, who

became wisdom from God for you, deliverance and holiness and freedom, <sup>31</sup>as it is written: Let him that boasts boast about the Lord.

**2** So when I came to you, my brethren, I did not come with any notable excellence of word or wisdom to tell the story of God's secret purpose. <sup>2</sup>For I decided to know nothing among you but Jesus Christ, and that a crucified Christ. <sup>3</sup>Indeed it was in weakness and in fear and in trembling that I came to you. <sup>4</sup>And my speech and my message were not in persuasive words of wisdom, but by the proof of the Spirit and its power; <sup>5</sup>that your faith may not depend on the wisdom of men, but on the power of God.

<sup>6</sup>We do, indeed, speak wisdom among those that are full-grown; but it is not a wisdom of this world, nor a wisdom of this world's rulers—they are passing away into nothing; <sup>7</sup>but we speak a wisdom of God, his secret purpose, a hidden wisdom which God ordered for our glory before the worlds were made; <sup>8</sup>which none of the rulers of this world knew; for if they had known it they would not have crucified the Lord of glory; <sup>9</sup>as it is written:

What eye hath not seen,

What ear hath not heard,

What hath not entered the heart of man,

All this God hath made ready for those that love him.

<sup>10</sup>To us God has revealed it by his Spirit. For the Spirit searches out all things, even the deep things of God. <sup>11</sup>For who among men knows the thoughts of a man except the spirit of the man within him? Just so no one understands the thoughts of God; only the Spirit of God understands them.

<sup>12</sup>But we have not received the spirit of the world, but the spirit which is from God, that we may know those things that

are freely given to us by God. <sup>13</sup>And these things we tell others as well (not in words which man's wisdom teaches, but in words which the Spirit teaches), using spiritual words \*for spiritual things.

<sup>14</sup>For the animal man does not accept the message of the spirit of God; for to him it seems foolishness, and he cannot understand it, because it is spiritually seen. <sup>15</sup>The spiritual man judges all things, but is himself judged by no man;

<sup>16</sup>For who knows the mind of the Lord,

That he should guide him?

But we have the mind of Christ.

**3** And so, brethren, I could not speak to you as spiritual men, but as fleshly, as babies in Christ. <sup>2</sup>I fed you with milk, not with solid food; for you could not take it; and you cannot take it now; <sup>3</sup>for even now you are fleshly. For since there is jealousy and quarrelling among you, are you not fleshly? Are you not living like ordinary men? <sup>4</sup>For whenever one of you says, I am Paul's man, and another, I am Apollos', are you not just ordinary men?

<sup>5</sup>What is Apollos? What is Paul? Only servants of God, through whom you began to have faith; and in the measure in which the Lord gave faith to each one. <sup>6</sup>I planted, Apollos watered, but it was God who made the plant grow. <sup>7</sup>So the planter is nothing and the waterer is nothing; God who makes the plant grow is everything. <sup>8</sup>The planter and the waterer are one in their aim; each will be paid his own proper wage for his own proper work. <sup>9</sup>For we are fellow-workers with God. You are God's planted field, God's building.

<sup>10</sup>According to the grace of God given to me, I laid the foundation like a skilful master-builder. It is for another to build upon it. But let every man take care how he builds upon it. <sup>11</sup>For no



other foundation can be laid by anyone, except that which is laid already, and that is Jesus Christ; <sup>12</sup>whatever a man builds upon this foundation, gold, silver, precious stones, wood, hay, or straw, <sup>13</sup>every man's work will be plain to all; for the \*day will make it plain; because the day dawns bright with fire; and fire will prove what sort of work each man's is. <sup>14</sup>If any man's work, that which he has built, remains, he shall receive reward. <sup>15</sup>If any man's work is burnt down, it will be loss for him; he himself shall be saved, though it be through the fire.

<sup>16</sup>Do you not know that you are the temple of God, and that the Spirit of God dwells in you? <sup>17</sup>If any man destroys the temple of God, God shall destroy him. For the temple of God is holy; and that temple you are.

<sup>18</sup>Let no man deceive himself; if any one among you thinks that he is wise in this world, let him become a fool, in order that he may become wise. <sup>19</sup>For the wisdom of this world is foolishness to God; for it is written:

He shall seize hold of the wise in their cleverness;

<sup>20</sup>and again;

The Lord knows the reasoning of the wise,

That it comes to nothing.

<sup>21</sup>So then, let no one take pride in mere men: for all is yours,

<sup>22</sup>whether Paul or Apollos or Peter, or the world or life or death or the present or the future, all these things are yours, <sup>23</sup>and you are Christ's and Christ is God's.

**4** Let a man think of us in this way, that is, as servants of Christ and agents of God's secret purposes. <sup>2</sup>In this matter, too, it is expected of an agent that he should be found trustworthy. <sup>3</sup>To me it is a very small thing to come before you, or before any man's court for trial: I do not even try myself. <sup>4</sup>For even though I know nothing against myself, that will not

acquit me. My judge is the Lord. <sup>5</sup> So do not judge before the proper time; wait until the Lord comes; he will bring to light the things hidden in the dark and will make plain the intentions of men's hearts. And then every man shall have his praise from God.

<sup>6</sup> I have written all this, my brethren, with reference to Apollos and myself, for your sake, that you may learn not to talk \*without book; so that none of you may be swollen with pride in one teacher as against another. <sup>7</sup> For who makes you better than another? And what have you that you have not received? And if you have indeed received it from another, why do you boast as though you had not? <sup>8</sup> But you are all satisfied already; you are rich already; you have been made kings without us. I wish indeed you were kings, that we too might be kings along with you. <sup>9</sup> For I think that God has made a show of us apostles, at the end of the procession, like men condemned to death; for we are a sight for the world, for angels and men. <sup>10</sup> We for Christ's sake are fools; you in Christ are wise; we are weak, you are strong; you have glory, we have shame. <sup>11</sup> To this very moment we are hungry and thirsty and badly clothed, we are struck in the face, we wander homeless, <sup>12</sup> we work hard with our hands. When we are abused, we bless; when we are persecuted we bear it; when we are insulted we speak kindly; <sup>13</sup> to this very hour we are treated as the street-sweepings of the earth, as the rubbish of the universe.

<sup>14</sup> I write these things not to make you hang your heads in shame, but to warn you as my beloved children. <sup>15</sup> You may have thousands to look after you in Christ, but you have not many fathers; in Jesus Christ it was I who became your father through the good news.

<sup>16</sup> Follow in my steps, therefore, I beg you. <sup>17</sup> It is for this I have sent Timothy to you; he is my beloved and faithful child

in the Lord: he will bring to your memory those ways in Christ which I teach everywhere in every church.

<sup>18</sup>Some of you are swollen with pride, thinking that I am not coming to you myself. <sup>19</sup>I shall come to you soon, if the Lord wills it, and shall take account not of the words, but of the power, of the proud. <sup>20</sup>For the kingdom of God is a matter, not of words, but of power. <sup>21</sup>Which do you prefer? Am I to come to you with a rod or with love, in the spirit of gentleness?

**5** It is actually reported that there is fornication among you, and fornication of such a kind as is not found even among the heathen—that a man has taken his father's wife. <sup>2</sup>And yet you are swollen with pride; you ought rather to have been struck with sorrow; the man that has done a thing like that should have been driven out from among you. <sup>3</sup>As for me, I am present in spirit though absent in body, and I have already judged the man that has done such a thing, as if I were present with you, <sup>4</sup>in the name of the Lord Jesus: you and I in the Spirit, assembled together, with the power of the Lord Jesus Christ, <sup>5</sup>shall give up such a man as this to Satan, for the destruction of his flesh, in order that his spirit may be saved on the day of the Lord Jesus.

<sup>6</sup>Your boasting is not beautiful. Do you not know that even a little leaven will make all the dough rise? <sup>7</sup>Clean away the old leaven, that you may be new dough—since you are free from leaven. For our passover lamb, Christ, has been sacrificed; <sup>8</sup>let us, then, keep the feast not with the old leaven, the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup>I wrote to you in my letter not to associate with fornicators; <sup>10</sup>of course I did not mean fornicators in the heathen world, or exploiters and robbers, or idol-worshippers; for then you would

have to leave this world altogether; <sup>11</sup>no, I wrote to you not to associate with any so-called \*brother who is a fornicator, or an exploiter, or an idol-worshipper, or abusive, or a drunkard, or a robber; you are not so much as to eat with such a man. <sup>12</sup>What business of mine is it to judge those who are outside? It is those inside that you must judge; <sup>13</sup>God judges those outside, does he not? Drive out the wicked man from among you.

**6** When any of you has a complaint against his neighbour, do you dare to go to law and appear before a heathen court, rather than before the people of God? <sup>2</sup>Do you not know that the people of God are to be the judges of the world? If the world is to be judged by you, are you unfit to try small cases? <sup>3</sup>Do you not know that we shall be the judges of angels? <sup>4</sup>Much more, then, matters of this present life? If, therefore, you have cases to bring concerning matters of this present life, do you bring them before men who in the church are nothing? <sup>5</sup>I say this to put you to shame. Is it really true that you have not one wise man among you, able to decide between brethren, <sup>6</sup>but brother goes to law with brother, and that before unbelievers?

<sup>7</sup>To have law-suits with one another at all is a defeat for you. Why do you not rather accept the wrong? Why do you not rather let them rob you? <sup>8</sup>You are doing wrong yourselves, you are robbing one another, and brethren too.

<sup>9</sup>Do you not know that wrong-doers shall never come to possess the kingdom of God? Do not deceive yourselves: neither fornicators nor worshippers of idols, nor adulterers, nor men that give their bodies to men, nor men that use the bodies of men, <sup>10</sup>nor thieves, nor exploiters, nor drunkards, nor the abusive, nor robbers, shall possess the kingdom of God; <sup>11</sup>some of you were once like that; but you have been washed, you have

been dedicated, you have been \*delivered in the name of the Lord Jesus Christ and by the Spirit of our God.

<sup>12</sup>All things are lawful for me, but not all things are good for me. All things are lawful for me, but I at least shall not let anything be master of me. <sup>13</sup>Food for the stomach, and the stomach for food, but God will bring both the one and the other to nothing.

The body is not for fornication, but for the Lord, and the Lord for the body. <sup>14</sup>God raised the Lord and he will also raise us by his power. <sup>15</sup>Do you not know that your bodies are organs of Christ? Am I then to take the organs of Christ and make them the organs of a harlot? No, never. <sup>16</sup>Or do you not know that he that joins himself to a harlot becomes one body with her? For scripture says, The two shall become \*one. <sup>17</sup>But he that joins himself to the Lord, becomes one spirit with him. <sup>18</sup>Fly from fornication. Every other sin which a man sins is outside the body; but the fornicator sins against his own body. <sup>19</sup>Or do you not know that your body is the temple of the Holy Spirit within you, the Spirit which you have received from God? You are not your own, <sup>20</sup>you have been bought with a price. Glorify God, then, with your body.

**7** Now about the matters in your letter. It is a good thing for a man never to touch a woman; <sup>2</sup>but because there is much fornication, every man should have a wife of his own, and every woman a husband of her own. <sup>3</sup>The husband must give his wife what is due to her, and the wife in the same way must give her husband what is due to him; <sup>4</sup>for the wife is not the owner of her body, the husband is; and the husband in the same way is not the owner of his body, the wife is. <sup>5</sup>Do not rob one another of what you owe to one another, unless it be with the consent of both for a time, that you may give yourselves to



prayer and then come together again; lest Satan tempt you through your want of self-control. <sup>6</sup>This I say by way of permission, not by way of command. <sup>7</sup>I wish all men were as I am myself: but every man has his own gift from God, one in this way and the other in that. <sup>8</sup>To the unmarried and to widows I say: it is a good thing if they remain as I am myself. <sup>9</sup>But if they cannot control themselves, let them marry; for it is better to marry than to be on fire. <sup>10</sup>To the married I give this charge (it is the Lord's, not mine): a wife is not to separate herself from her husband, <sup>11</sup>and if she does separate herself, she must remain unmarried or come back to her husband again; and a husband is not to divorce his wife.

<sup>12</sup>To others I would say (I, not the Lord): if any of the brethren has a wife who is not a believer, he must not divorce her if she is willing to live with him. <sup>13</sup>And if any woman has a husband who is not a believer, and he is willing to live with her, she must not put her husband away. <sup>14</sup>For the unbelieving husband is made holy by the wife, and the unbelieving wife is made holy by the husband, who is a believer. If not, your children would be unclean; but, as it is, they are holy. <sup>15</sup>If the unbeliever wishes them to separate, let them separate; the believing brother or sister is not bound in such a case: for it is to peace that God has called us. <sup>16</sup>Wife, how do you know that you will not save your husband? Husband, how do you know that you will not save your wife?

<sup>17</sup>Only, every man should continue in the state of life which God gave him, the state in which God's call came to him. This is my rule in all the churches. <sup>18</sup>Was a man circumcised when he was called? Let him not become uncircumcised. Was a man uncircumcised when he was called? Let him not be circumcised. <sup>19</sup>Circumcision is nothing and uncircumcision is nothing; keeping the commandments of God is everything. <sup>20</sup>Let every

man remain in the state in which he was when he was called. <sup>21</sup>Were you a slave when you were called? Do not be troubled at that; yet if you can become free, take the opportunity. <sup>22</sup>He that is called to be in the Lord while a slave is a freedman of the Lord. In the same way he that was free when called is a slave of Christ. <sup>23</sup>You were bought with a price: do not become slaves of men. <sup>24</sup>Let every one, brethren, remain, with God, in that state in which he was called.

<sup>25</sup>With regard to the unmarried, I have no command from the Lord; but I give you the opinion of one whom you can trust, because the Lord had mercy on him. <sup>26</sup>I think, then, that because of the coming troubles it will be a good thing for anyone to remain as he is. <sup>27</sup>Are you bound to a wife? Do not try to become free. Are you free? Do not try to find a wife. <sup>28</sup>But if you do marry, you have not sinned. And if an unmarried woman marries, she has not sinned. But those that marry will have great trouble in the world, and I would spare you that. <sup>29</sup>I mean this, my brethren: the time has become very short; so let those that have wives be as though they had none, <sup>30</sup>and those that are sorrowful as though they were not, and those that are joyful as though they were not, and those that buy as though they had nothing; <sup>31</sup>and those that have business in the world as though they did not; for the outward shape of this world is passing away.

<sup>32</sup>I wish you to be free from anxiety. The unmarried man is anxious about the Lord's business, how he shall please the Lord; <sup>33</sup>but the married man is anxious about the world's business, how he shall please his wife. <sup>34</sup>And there is a difference also between the wife and the unmarried woman: the unmarried woman is anxious about the Lord's business, to be holy in body and in spirit; but the married woman is careful about the world's business, how she may please her husband. <sup>35</sup>I say this for your

own good, not to force you to obey, but that you may behave properly, and wait for the Lord without thought for any other thing.

<sup>36</sup> But if a man thinks that he is not treating \*his companion in chastity properly, if she is of full age, and if it is better that he should do so, let him do what he wishes to do; he is not sinning; let them marry. <sup>37</sup> But if he is firmly persuaded in his heart, and feels no need, and has strength to do what he believes to be best, and judges this to be right in his heart, he will do well to keep her as his companion in chastity. <sup>38</sup> So the man that marries does well; and the man that does not, does still better.

<sup>39</sup> A wife is bound as long as her husband is alive; but if the husband is dead, she is free to marry whom she will, only in the Lord. <sup>40</sup> But she will be more truly happy, if she remain unmarried: that is my opinion, and I think that I have the Spirit of God.

8 About food that has been offered to idols: we know that we all have knowledge; knowledge swells a man out, but love builds him up. <sup>2</sup> If a man thinks he knows anything, he does not yet know as he ought to know; <sup>3</sup> but if a man loves God, he is known by God. <sup>4</sup> So about the eating of food offered to idols: we know that no idol is real, and that there is no God but one. <sup>5</sup> For even if there are gods so-called in heaven or on earth, as indeed there are many—many gods and many lords—<sup>6</sup> yet for us there is only one God, who is the Father, from whom all things come, and for whom we exist; and one Lord, Jesus Christ, through whom all things come, and through whom we exist.

<sup>7</sup> Nevertheless this knowledge is not possessed by all; some, who have till now been used to idols, eat the food as food offered in fact to an idol; and their conscience, being weak, is stained.

<sup>8</sup>Food will not bring us into the presence of God. If we do not eat, we do not lose anything; if we do eat, we do not gain anything: <sup>9</sup>take care that this freedom of yours does not become a temptation to the weak. <sup>10</sup>For if anyone sees you, a man who possesses this knowledge, sitting at table inside an idol's temple, will he not be tempted, if his conscience is weak, to eat food that has been offered to idols? <sup>11</sup>The weak man, the brother for whom Christ died, is ruined by what you call knowledge. <sup>12</sup>When you sin in this way against those that are your brethren, when you hurt their weak consciences, you sin against Christ. <sup>13</sup>Therefore, if food is a temptation to my brother, I will never again eat meat, no, never, rather than put temptation in my brother's way.

**9** Am I not free? Am I not an apostle? Have I not seen Jesus, our Lord? Are you not my work in the Lord? <sup>2</sup>If I am not an apostle to others, at least to you I am; for you are the seal that proves in the Lord that I am an apostle. <sup>3</sup>Here is my defence to those who examine me. <sup>4</sup>Have we not the right to eat and drink? <sup>5</sup>Have we not the right to have \*a wife with us on our travels as the other apostles do, and the brothers of the Lord, and Peter? <sup>6</sup>Or are Barnabas and I the only ones that have not the right not to work for our living? <sup>7</sup>Does a soldier ever supply his own rations? Does a man plant a vineyard and not eat the fruit of it? Does a shepherd feed his flock and get no food from the milk of the flock? <sup>8</sup>Do you think I am speaking like this only as a man? Does not the book of the law say the same thing? <sup>9</sup>For in the law of Moses it is written: Thou shalt not bind up the mouth of the ox that is treading out the corn. Is God here taking care of oxen? <sup>10</sup>Or is he speaking altogether for our sakes? The word was written for our sakes; because the ploughman ought to plough in hope, and the thresher to thresh in hope, of sharing in the harvest. <sup>11</sup>If we sowed spiritual seed

in your hearts, is it a great thing if we reap some material profit from you? <sup>12</sup>If others have a claim upon you, have not we still more? Nevertheless we do not press the claim. On the contrary, we bear anything rather than put anything in the way of the good news of Christ. <sup>13</sup>Do you not know that those who perform the ceremonies of the temple are fed on food from the temple, and those that serve at the altar have a share in the altar? <sup>14</sup>In the same way the Lord himself commanded that those who proclaim the good news should get their living from the good news.

<sup>15</sup>For myself, however, I claim none of these things; and I am not writing now in order to get anything. I would rather die than that any man should rob me of my pride in this. <sup>16</sup>For if I proclaim the good news, I have nothing to be proud of; I cannot help doing that; it will be a bad day for me when I do not do that. <sup>17</sup>I get a reward, if I do it of my own will; if not of my own will, I have had a duty put in my charge. <sup>18</sup>What, then, is my reward? The reward of proclaiming the good news without reward, without making a claim on my rights in it.

<sup>19</sup>Though I am free and no man's slave, I have made myself the slave of all, that I might win more of them. <sup>20</sup>To the Jews I made myself like a Jew, that I might win Jews; to those that are under the law I have made myself like a man under the law—though I am not under the law—that I might win those that are under the law; <sup>21</sup>to those that are outside the law I have made myself like a man outside the law—though I am under law to Christ, not outside God's law—that I may win those that are outside the law. <sup>22</sup>To the weak I have made myself weak that I might win the weak. To all men I have made myself all things, that I may by all means save some. <sup>23</sup>All this I do for the sake of the good news, that I may come to have a share in it myself.



<sup>24</sup>Do you not understand that in a race, though all the runners run, only one receives the prize? Run so as to win the prize.

<sup>25</sup>Everyone who competes in the sports trains himself strictly. They do it in order to win a crown that fades, but we a crown that does not fade. <sup>26</sup>I run like that, with my eyes on the goal; I box like that, not beating the air. <sup>27</sup>On the contrary I beat my body black and blue and lead it about like a slave; lest after \*preaching to others I may myself not pass the test.

**10**For I want you to remember, my brethren, that all our fathers were under the cloud, and all passed through the sea, <sup>2</sup>and all were baptized into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food <sup>4</sup>and drank the same spiritual drink; for they used to drink from a spiritual rock which went with them, and the rock was Christ; <sup>5</sup>yet with most of them God was not pleased; for they were laid low in the wilds.

<sup>6</sup>Now all these things happened as examples for us, that we might not desire evil as they did. <sup>7</sup>Do not worship idols as some of them did. For it is written, The people sat down to eat and drink and rose up to dance. <sup>8</sup>And let us not commit fornication as some of them did—and in one day twenty-three thousand fell dead. <sup>9</sup>And let us not put the Lord to the test, as some of them did—and were destroyed, one by one, by snakes. <sup>10</sup>And you must not grumble, as some of them did—and were destroyed at once by the destroying angel. <sup>11</sup>These things happened to them as an example to others; and they are written as a warning to us, to whom the \*end of the ages has come. <sup>12</sup>So let him that thinks he stands firm, take care lest he fall. <sup>13</sup>No \*temptation has taken hold of you but such as every man has; and God can be trusted; he will not let you be tempted beyond your power; on the contrary, with the temptation he will also make a way of escape, that you may be able to bear it.

<sup>14</sup>Therefore, my beloved, fly from the worship of idols; <sup>15</sup>I am speaking to men of good sense; judge for yourselves what I say.

<sup>16</sup>The cup of the blessing which we bless, is it not a sharing in the blood of Christ? And the bread which we break, is it not a sharing in the body of Christ?—<sup>17</sup>because we who are many, are one loaf, one body, for we all share in the one loaf. <sup>18</sup>Look at Israel—at what men call Israel; do not those that eat the sacrifice share in the altar? <sup>19</sup>What, then, do I mean? That a thing sacrificed to an idol is anything, or that an idol is anything? <sup>20</sup>No, I mean that what the heathen sacrifice, they sacrifice to evil spirits, not to God; and I do not wish you to share with evil spirits. <sup>21</sup>You cannot drink the cup of the Lord and the cup of evil spirits. You cannot share in the table of the Lord and the table of evil spirits. <sup>22</sup>Shall we stir the Lord to jealousy? Are we stronger than he?

<sup>23</sup>All things are lawful, but not all things are good for us; all things are lawful, but not all things build us up. <sup>24</sup>Let every man aim at his neighbour's good, not his own. <sup>25</sup>Whatever is sold in the market you may continue to eat, asking no questions as a matter of conscience; <sup>26</sup>for the earth is the Lord's and all that is in it. <sup>27</sup>If an unbeliever invites you to dinner, and you wish to go, eat anything that is put before you, asking no question as a matter of conscience. <sup>28</sup>(But if anyone says to you, This has been offered in sacrifice, do not eat it, for the sake of the man who told you, and as a matter of conscience; <sup>29</sup>and by conscience, I mean not your own conscience but his.) For why should my liberty be judged by another man's conscience? <sup>30</sup>If I take food with thankfulness, why should I be evilly spoken of, because of something I give thanks for?

<sup>31</sup>Whether, therefore, you eat or whether you drink or whatever you do, do all to the glory of God. <sup>32</sup>Do not put temptation

in the way of Jews or Greeks or the church of God; <sup>33</sup>as I, too, desire to be of service in all things to all men, aiming at what is good not for myself but for all my neighbours, that they may be saved.

**11** Copy me, as I copy Christ.

<sup>2</sup>I praise you because you remember me in everything, and hold fast to the rules which I handed on to you. <sup>3</sup>But I wish you to understand that the head of every man is Christ, the head of the wife is the husband, and the head of Christ is God. <sup>4</sup>The man who prays aloud or prophesies with his head covered, brings shame upon his head. <sup>5</sup>But the woman who prays aloud or prophesies with her head uncovered, brings shame upon her head, for she is no better than the woman whose head has been shaved. <sup>6</sup>If she refuses to cover her head, let her cut her hair off also; but if it is a shameful thing for a woman to cut her hair off or to shave her head, then let her head be covered. <sup>7</sup>For it is not a man's duty to have his head covered, for he is the likeness and the glory of God; but woman is man's glory. <sup>8</sup>Man was not made from woman, but woman was made from man; <sup>9</sup>and man was not created for woman, but woman was created for man. <sup>10</sup>Therefore the woman ought to wear the mark of authority on her head because of the angels. <sup>11</sup>Nevertheless, in the Lord, woman is nothing apart from man, and man is nothing apart from woman; <sup>12</sup>for as woman came from man, so man comes by means of woman, and all things come from God. <sup>13</sup>Judge this matter yourselves; is it fitting that a woman should pray to God with her head uncovered? <sup>14</sup>Does not nature itself teach you that if a man has long hair it is a shame to him; <sup>15</sup>but to a woman it is her glory? For her hair is given her for a covering. <sup>16</sup>If any man thinks it right to argue about this, we have no such custom, nor have the churches of Christ.

<sup>17</sup>Now in giving you this warning, I cannot praise you; because

your meetings for worship do harm and not good. <sup>18</sup>First of all, I am told, when you meet in church, you are divided into parties; and I am afraid it is true; <sup>19</sup>you must have your divisions so that the best people among you may be clearly marked out. <sup>20</sup>So when you meet together, the supper which you eat is not the Lord's supper; <sup>21</sup>for when you eat, each of you goes on with his own supper greedily; and one man goes hungry and another drinks too much. <sup>22</sup>Have you not houses to eat and drink in? Or do you look down in scorn on the church of God and put the poor to shame? What am I to say to you? Am I to praise you? I do not praise you.

<sup>23</sup>For what I received from the Lord and handed on to you was this: The Lord Jesus in the night in which he was betrayed took a loaf, <sup>24</sup>and when he had given thanks he broke it and said: This is my body which is \*for you; do this in remembrance of me. <sup>25</sup>In the same way he took the cup, after supper, and said: This cup is the new bond in my blood; do this, as often as you drink it, in remembrance of me. <sup>26</sup>For whenever you eat this bread and drink this cup, you tell the story of the Lord's death until he comes.

<sup>27</sup>So whoever eats the bread or drinks the cup of the Lord without thought, shall be guilty of an offence against the body and the blood of the Lord. <sup>28</sup>Let a man examine himself, and only then eat of the loaf and drink of the cup. <sup>29</sup>For the man that eats and drinks, eats and drinks judgement on himself, if he does not see that it is the body. <sup>30</sup>It is for this reason many among you are weak and sickly, and many also have fallen asleep. <sup>31</sup>But if we always examined ourselves we should not be judged; <sup>32</sup>but when we are judged, we are being corrected by the Lord, that we may not, with the world, be found guilty.

<sup>33</sup>So, my brethren, when you meet together to eat, wait for one another; <sup>34</sup>if any man is hungry, let him eat at home; that

you may not meet together to have judgement passed against you.

I will give you directions about the other things when I come.

**12** But I do not wish you to remain ignorant about spiritual gifts, my brethren. <sup>2</sup>You know how when you were heathen, you were led away from time to time to follow after idols, dumb idols. <sup>3</sup>Therefore I tell you that no one speaking by the Spirit of God says, Curse Jesus. And no one can say, Jesus is Lord, but by the Holy Spirit.

<sup>4</sup>There are different kinds of special gifts, but one and the same Spirit; <sup>5</sup>and different kinds of service, yet one and the same Lord; <sup>6</sup>and different kinds of works of power, but one and the same God, who is at work in them all in everyone. <sup>7</sup>To each man is given that one expression of the Spirit which is for the good of all. <sup>8</sup>For to one is given through the Spirit a message of wisdom, to another a message of knowledge by the same Spirit; <sup>9</sup>one man by the Spirit is given faith, another the gift of healing by the same Spirit; <sup>10</sup>one man is given the working of miracles, another \*prophecy, another the gift of seeing the difference between spirits, another different kinds of \*tongues, another explaining the meaning of tongues. <sup>11</sup>But all these different gifts are the work of one and the same Spirit who divides them up, one to each man as he chooses.

<sup>12</sup>For as the body is one and has many parts, and all the parts of the body, though many, are one body, so is Christ. <sup>13</sup>For by one Spirit we were all baptized to make one body, whether Jews or Greeks, whether slaves or free; and were all made to drink one Spirit. <sup>14</sup>For the body is not one part but many. <sup>15</sup>If the foot says, Because I am not the hand, I am not a part of the body, it does not for that reason cease to be part of the body. <sup>16</sup>And



if the ear says, Because I am not the eye, I am not a part of the body, it does not for that reason cease to be part of the body. <sup>17</sup>If the whole body were all eye, where would the hearing be? If it were all hearing, where would the smelling be? <sup>18</sup>But, as it is, God has put the parts together in the body, every one of them as he willed. <sup>19</sup>If all of them were one and the same part, where would the body be? <sup>20</sup>But, as it is, there are many parts, but only one body.

<sup>21</sup>So the eye cannot say to the hand, I have no need of you; nor the head to the feet, I have no need of you. <sup>22</sup>No, those parts of the body which look the weakest we cannot live without; <sup>23</sup>and those parts which we consider less respectable we clothe with greater respect; <sup>24</sup>and so our less pleasant parts are treated with a greater honour which our pleasanter parts do not need. Yes, God has put the body together, giving greater honour to the part that was in need; <sup>25</sup>that there may be no disagreement in the body, that the parts may have the same care one for the other. <sup>26</sup>So if one part suffers, all the parts suffer with it; if one part is honoured, all the parts rejoice with it.

<sup>27</sup>You are Christ's body, and each one of you a part of it. <sup>28</sup>God has given each man his proper place in the church, first apostles, second prophets, third teachers, then workers of miracles, healers, helpers, rulers, different kinds of tongues. <sup>29</sup>Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? <sup>30</sup>Have all been given the gift of healing? Do all speak in tongues? Are all able to tell the meaning of tongues? <sup>31</sup>Set your hearts on the greater gifts. Yet I will show you a way that is far better.

**13** I may speak with the \*tongues of men and of angels, yet if I have not love, I am a noisy gong or a sounding \*cymbal. <sup>2</sup>I may have the gift of \*prophecy and understand

all secrets and all knowledge, and I may have all faith so as to move mountains, yet if I have not love, I am nothing. <sup>3</sup>I may give away all I have to the poor; and I may give my body to be burnt, yet if I have not love, I gain by it nothing.

<sup>4</sup>Love is patient and kind; love does not envy; love has no loud words in her mouth, no swelling thoughts in her heart; <sup>5</sup>is not rude nor self-seeking nor easily angry; does not count up her wrongs; <sup>6</sup>finds no pleasure in evil done to others, but delights in goodness. <sup>7</sup>Love always forgives, always believes, always hopes, always bears patiently. <sup>8</sup>Love never dies; but as for prophecy it will come to an end; as for tongues they will cease; as for knowledge it will come to an end. <sup>9</sup>For we know in part, and we prophesy in part, <sup>10</sup>but when that which is complete has come, then that which is in part shall come to an end.

<sup>11</sup>When I was a child I spoke like a child, I felt like a child, I thought like a child. But when I became a man, I put away childish things. <sup>12</sup>For now we see only dark shapes in a looking-glass; but then face to face. Now I know in part, but then I shall know as fully as I am known. <sup>13</sup>So, then, faith and hope and love remain, these three; but the greatest of them is love.

**14** Try hard to reach this love, and earnestly desire spiritual gifts, and especially the gift of prophecy. <sup>2</sup>For the man who speaks in a \*tongue, speaks not to men but to God; no one understands him; he is speaking heavenly secrets in the spirit. <sup>3</sup>But the man that prophesies speaks to men words that build up and strengthen and comfort. <sup>4</sup>The man that speaks in a tongue builds himself up; the man that prophesies builds up the church. <sup>5</sup>My desire is that you should all speak in tongues, but even more that you should prophesy. The man that pro-

phies is greater than the man that speaks in tongues, unless the latter gives the meaning, so that the church is built up. <sup>6</sup>But now, my brethren, if I come to you speaking in tongues, what good shall I do you, if I do not speak to you a word either of revelation or of knowledge or of prophecy or of teaching?

<sup>7</sup>Instruments without life too, such as the pipe or the harp, may make a sound, yet, if there is no difference in the notes, how can any man know what is being played?

<sup>8</sup>And if the trumpet gives a meaningless sound, who will get ready for battle? <sup>9</sup>So with you too; if you in a tongue speak words that have no meaning, how shall anyone know what you say?—you will be speaking words into the empty air.

<sup>10</sup>There are, of course, many kinds of speech in the world, and none is without meaning. <sup>11</sup>But, if I do not understand the language used, I shall seem to the speaker to be a barbarian talking nonsense, and he will seem to me to be talking nonsense.

<sup>12</sup>So you, too, since you earnestly desire spiritual gifts, try to excel in building up the church.

<sup>13</sup>Let him that speaks in a tongue, therefore, pray that he may be able to give the meaning.

<sup>14</sup>For if I pray in a tongue, my spirit prays, but my mind is not fruitful. <sup>15</sup>What follows then? I shall pray with the spirit and I shall pray with the mind also. I shall sing praise with the spirit; and I shall sing praise with the mind also.

<sup>16</sup>If you praise God in the spirit, how shall the ordinary man say Amen to your thanksgiving, since he does not understand what you say? <sup>17</sup>For you may give thanks beautifully, but the other man will not be built up.

<sup>18</sup>I thank God that I speak in tongues more than all of you; <sup>19</sup>but in a meeting of the church I would rather speak five words with my mind, so as to teach others, than ten thousand words in a tongue.

<sup>20</sup> My brethren, do not be children in your ways of thinking; in ill-will be babies, but in your thinking be grown up. <sup>21</sup> It is written in the law,

By men of strange tongues and by the lips of strangers I will speak to this people,

And even so they will not listen to me, saith the Lord.

<sup>22</sup> So, then, tongues are intended for a sign not to those that have faith, but to unbelievers; but prophecy is not for unbelievers, but for those that have faith.

<sup>23</sup> If, then, the whole church has come together, and all are speaking in tongues, will not those who have not this gift and those who do not believe, if they happen to come in, say that you are mad? <sup>24</sup> But if all are prophesying, and an unbeliever or an ordinary man comes in, he is convinced of sin by all, his conscience is searched by all; <sup>25</sup> the secrets of his heart are brought to light; and so, falling on his face, he will worship God, declaring that God is indeed among you.

<sup>26</sup> What follows, then, my brethren? When you meet, each one of you has a psalm or a piece of teaching, or a revelation or a tongue, or the meaning of a tongue: let everything be for the building up of the church. <sup>27</sup> If there is speaking in tongues, let two or at the most three speak, and let them speak one by one, and let **one man** give the meaning. <sup>28</sup> If there is no one to give the **meaning**, let the man keep silent in church, and speak to himself and to God. <sup>29</sup> Let two or three prophets speak while the rest weigh it; <sup>30</sup> but if a revelation is given to another man sitting by, let the first be silent. <sup>31</sup> For you can all prophesy one by one, so that all may learn something, and be strengthened; <sup>32</sup> and the spirits of prophets are under the control of the prophets; <sup>33</sup> for God is not the God of disorder but of peace; as it is in all the churches of the people of God.

<sup>34</sup> Let the women be silent in meetings of the church. They

are not permitted to speak; they must be under direction, as the law says. <sup>35</sup>If they wish to learn anything, let them ask their husbands at home; for it is a disgraceful thing for a woman to speak in a meeting of the church.

<sup>36</sup>What! Was it from you that the word of God came? Or is it you alone that it has reached?

<sup>37</sup>If any man thinks himself to be a prophet or spiritual, let him take notice that what I write to you is the commandment of the Lord. <sup>38</sup>If any man takes no notice of this, no notice will be taken of him.

<sup>39</sup>So, my brethren, earnestly desire to prophesy, and do not try to prevent people speaking in tongues. <sup>40</sup>But let everything be done in a proper and orderly way.

**15** I wish to remind you, my brethren, of the good news which I brought you; you received it, and you stand firm in it, <sup>2</sup>and you are being saved by it, if you hold fast to the statement of it which I gave you; unless, that is, you believed without thinking.

<sup>3</sup>First of all, I handed on to you what I had myself received: that Christ died for our sins according to the scriptures; <sup>4</sup>and that he was buried; and that he was raised on the third day according to the scriptures; <sup>5</sup>and that he was seen by \*Peter, then by the Twelve; <sup>6</sup>then he was seen by more than five hundred brethren at once, of whom the greater number remain alive till now, though some have fallen asleep. <sup>7</sup>Then he was seen by James; then by all the apostles; <sup>8</sup>last of all he was seen by me, an ill-timed birth. <sup>9</sup>For I am the least of the apostles: I am not fit to be called an apostle; because I persecuted the church of God. <sup>10</sup>But by the grace of God I am what I am; and the grace which he gave me was not without effect; for I worked harder than all of them—yet it was not I but God's grace with



me. <sup>11</sup>Whether, then, it was I or they, this was our message and this was your belief.

<sup>12</sup>Now if Christ, as our message proclaims, was raised from the dead, how can some among you say that there is no resurrection of the dead? <sup>13</sup>If there is no resurrection of the dead, then Christ is not raised. <sup>14</sup>And if Christ is not raised, then our preaching is a hollow thing and your faith is a hollow thing. <sup>15</sup>Besides, we are found to be making false statements about God; because we have stated about God that he raised up Christ; but he did not in fact raise him up, if in fact the dead are never raised. <sup>16</sup>For if the dead are never raised, Christ is not raised either; <sup>17</sup>and if Christ is not raised, your faith is without effect, you are still in your sins. <sup>18</sup>Yes, and all those that have fallen asleep in Christ are lost. <sup>19</sup>If in this life only we put our hope in Christ, we are of all men most to be pitied.

<sup>20</sup>But, as it is, Christ has been raised from the dead, the first-fruits of the harvest of those that have fallen asleep. <sup>21</sup>For as death came by a man, by a man too the resurrection from the dead has come. <sup>22</sup>For as in Adam all die, in the same way all in Christ shall be made alive. <sup>23</sup>Each in his own order: Christ the first-fruits, then those that belong to Christ, in the day of his coming. <sup>24</sup>And then the end, when he delivers over his kingdom to his God and Father, when he has brought to nothing every other rule and authority and power. <sup>25</sup>For he must reign until he has put all his enemies under his feet. <sup>26</sup>The last enemy to be brought to nothing is death. <sup>27</sup>For God has put all things under his feet. (Now when the scripture says that all things have been put under his feet, it is plain that he who put all things under his feet is not himself included among them.) <sup>28</sup>But when all things are put under him, then the Son himself shall be put under him who put all things under him, that God may be all in all.

<sup>29</sup>Otherwise, what good will people do by being baptized for the dead? If the dead are not raised at all, why are people baptized for them? <sup>30</sup>And why are we too in danger every moment? <sup>31</sup>I swear by the pride I have in you, my brethren, through Christ Jesus our Lord I die every day. <sup>32</sup>If, to speak like a mere man, I fought with wild beasts at Ephesus, what do I gain by it? If the dead are not raised, let us eat and drink, for tomorrow we die.

<sup>33</sup>Make no mistake about this: bad company spoils good character; come back to your sober senses; and keep away from sin; <sup>34</sup>for some of you—I say this to your shame—are quite without understanding of God.

<sup>35</sup>But someone may ask, How are the dead raised? and, What kind of body do they have when they come? <sup>36</sup>Foolish man! The seed you sow does not come to life, unless it dies. <sup>37</sup>And what you sow is not the body that is to be made, it is just a grain, of wheat perhaps or of some other kind. <sup>38</sup>God gives it a body as he has willed, to each kind of seed its own proper body. <sup>39</sup>Not all flesh is the same flesh. There is one flesh of men, and another of beasts, and another of birds, and another of fishes. <sup>40</sup>There are heavenly bodies and there are earthly bodies; and the glory of the heavenly is one thing and the glory of the earthly is a different thing. <sup>41</sup>There is one glory of the sun and another of the moon and another of the stars; for star differs from star in glory.

<sup>42</sup>It is the same with the resurrection of the dead. What is sown decays, what is raised never decays; <sup>43</sup>it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup>it is sown an animal body, it is raised a spiritual body. As there is an animal body, so there is also a spiritual body. <sup>45</sup>So also it is written,

The first man Adam became a living thing;

The last Adam became a life-giving spirit. <sup>46</sup>But the animal

comes first, not the spiritual, the spiritual comes afterwards.

<sup>47</sup>The first man was from the earth, made of dust; the second man is from heaven. <sup>48</sup>As the man made of dust was, so are those that are made of dust; and as the heavenly man is, so also are those that are heavenly; <sup>49</sup>as we have borne the likeness of the man made of dust, so \*shall we bear the likeness of the heavenly man.

<sup>50</sup>I tell you this, my brethren; flesh and blood cannot come into possession of the kingdom of God; nor does decay come into possession of that which never decays.

<sup>51</sup>See, I tell you a secret: not all of us shall fall asleep, but all of us shall be changed, in a moment, in the shutting of an eye, at the last trumpet; <sup>52</sup>for the trumpet shall sound and the dead shall be raised, never again to decay, and we ourselves shall be changed. <sup>53</sup>For this body which decays must clothe itself in that which never decays, and this body which dies, in that which never dies. <sup>54</sup>And when this body which decays has clothed itself in that which never decays, and this body which dies, in that which never dies, then shall the scripture come true:

Death is swallowed up in victory.

<sup>55</sup>O Death, where is thy victory?

O Death, where is thy sting?

<sup>56</sup>(The sting of death is sin, and the strength of sin is the law.)

<sup>57</sup>Thanks be to God that gives us the victory through our Lord Jesus Christ.

<sup>58</sup>So, then, my beloved brethren, stand firm, immovable, always busy with the work of the Lord, remembering that in the Lord your hard work is never without fruit.

**16** Now as to the collection for the people of God; you should do what I directed the churches of Galatia to do.

<sup>2</sup>On the first day of the week let each of you put aside and save

something from his earnings; so that the money has not all to be collected when I come. <sup>3</sup>Then, when I arrive, I will send those to whom you give written authority to take your free-will offering to Jerusalem.

<sup>4</sup>And if it is worth my going too, they shall come with me.

<sup>5</sup>I intend to come to you, after travelling through Macedonia: for I am to travel through Macedonia. <sup>6</sup>Perhaps I shall spend some time with you; I may even pass the winter with you: so that you may send me on my way, wherever I may go.

<sup>7</sup>I do not wish just to have a look at you now in passing; I hope to spend some time with you, if the Lord permit. <sup>8</sup>I shall stay at Ephesus till Pentecost; <sup>9</sup>for a door has been opened to me, full of opportunities for work; and there are many against me.

<sup>10</sup>If Timothy comes to you, see that you make him feel at ease among you. For he is doing the Lord's work as I am. <sup>11</sup>So let no one treat him as of no account. Send him on his way in peace, so that he may come back to me; for I am expecting him with the brethren.

<sup>12</sup>As for our brother Apollos, I tried to persuade him to come to you with the other brethren. He was quite unwilling to come now; but he will come when he has an opportunity.

<sup>13</sup>Keep awake, stand firm in the faith, prove yourselves men, be strong. <sup>14</sup>Let all you do be done in love.

<sup>15</sup>I beg you, my brethren—you know how the household of Stephanas were the first converts in Greece and how they set themselves to serve the people of God—<sup>16</sup>I beg you to follow the lead of such as they, and of everyone that lends a hand and works hard. <sup>17</sup>I am glad that Stephanas and Fortunatus and Achaicus have arrived; they have made up for your absence; for they have refreshed my spirit, and yours too. <sup>18</sup>Set a high value on such men as these.

<sup>19</sup>The churches in the province of Asia greet you: Aquila and

Prisca together with the church in their house greet you warmly in the Lord. <sup>20</sup>All the brethren greet you. Greet one another with a holy kiss.

<sup>21</sup>My own, Paul's own, greeting, with my own hand. <sup>22</sup>If any man love not the Lord, a curse be on him. \*Our Lord, come. <sup>23</sup>The grace of the Lord Jesus Christ be with you. <sup>24</sup>My love be with you all in Christ Jesus. Amen.



# THE SECOND LETTER OF PAUL TO THE CORINTHIANS

**1** Paul, an apostle of Christ Jesus by the will of God, and Timothy our \*brother;

To the church of God in Corinth, together with all the people of God in the whole of Greece;

<sup>2</sup> Grace and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, <sup>4</sup> who comforts us in all our trouble, that we may be able to comfort those that are in any trouble, with the comfort with which we are ourselves comforted by God.

<sup>5</sup> For as we have a large share of the sufferings of Christ, so through Christ we have a large share of his comfort. <sup>6</sup> If we are in trouble, it is for your comfort and salvation; if we are comforted, it is for your comfort, which is effective in making you bear patiently the same sufferings as we suffer ourselves. <sup>7</sup> Moreover our hope concerning you is firmly based, because we know that you will share our comfort, as now you share our sufferings.

<sup>8</sup> We wish you to understand, my brethren, that the trouble which came upon us in Roman Asia weighed very heavily upon us, beyond our power to bear it, so much that we despaired even of life. <sup>9</sup> Indeed we said to ourselves that it was the sentence of death; but it was to make us put our trust not in ourselves, but in God who raises the dead; <sup>10</sup> such was the death from which he saved us, and will save us again; for we rest

on him our hope that he will indeed save us again, <sup>11</sup>if you help us by your prayers for us, so that many may give thanks on our account for the blessing given us in answer to many prayers.

<sup>12</sup>For this is our proud claim: our conscience tells us that we have behaved in the world, and especially towards you, with God-given holiness and sincerity, trusting not in the wisdom of the natural man, but in the grace of God. <sup>13</sup>For what we write is only what you can read and understand, and will, we hope, understand perfectly, <sup>14</sup>as you have in part already understood it, namely, that on the day of our Lord Jesus, you may be proud of us as we are proud of you.

<sup>15</sup>Moreover it was because I was sure of this, that I wished to visit you first, that you might have a double advantage; <sup>16</sup>I wished to visit you on my way to Macedonia and again on my way back from Macedonia, and so to be sent forward by you on my way to Judea. <sup>17</sup>This was my wish; have I shown myself changeable? When I make my plans, do I make them like a worldly man, meaning both yes and no at the same time? <sup>18</sup>As surely as God can be trusted, our word to you was not yes and no. <sup>19</sup>The Son of God, Jesus Christ, whom we preached among you, Silvanus and Timothy and I, was not yes and no; yes has always been yes with him; to all the promises of God the yes is in him. <sup>20</sup>Therefore it is through him we say Amen when we give praise to God. <sup>21</sup>And it is God who makes us stand firm along with you in Christ, and has appointed us, <sup>22</sup>and set his seal on us, and given us in our hearts the Spirit, a \*part-payment and promise of more.

<sup>23</sup>As for me, I call God to witness against my soul that it was to spare you that I did not come again to Corinth. <sup>24</sup>Not that we lord it over your faith; we are working with you to bring you joy; for in your faith you stand firm.

**2** I made up my mind, then, that I would not bring pain to you again when I came. <sup>2</sup>For if I cause you pain, who can give me pleasure?—only he that I have pained. <sup>3</sup>And I wrote that letter so that I should not come and be pained by those who ought to make me happy; for I felt sure of you all, that what made me happy would make you all happy. <sup>4</sup>For I was in great trouble and misery when I wrote to you with many tears, not to pain you, but to make you understand the very great love I have for you.

<sup>5</sup>But if a certain person has been giving pain, it is not to me, but to all of you, or at least (for I do not wish to be hard on you) to some of you. <sup>6</sup>The blame laid upon such a one by most of you is enough; <sup>7</sup>so now you may forgive and comfort him, or else the man may be swallowed up by an excess of sorrow. <sup>8</sup>I beg you, therefore, to give him a place in your love again. <sup>9</sup>My reason for writing to you was to find out how you would stand the test, whether you are obedient in everything. <sup>10</sup>When you forgive a man, I forgive him too. For what I have forgiven (if I have forgiven anything) I have forgiven for your sakes in the presence of Christ, <sup>11</sup>lest Satan should exploit us; for we know what he has in mind.

<sup>12</sup>So when I reached Troas to proclaim the good news of Christ, a door stood open before me in the Lord, <sup>13</sup>but I had no peace of mind, because I did not find my brother Titus there; so I said good-bye to them and went on into Macedonia. <sup>14</sup>But thanks be to God, who in Christ always leads us on in his triumph, and through us spreads everywhere the sweet scent of the knowledge of God. <sup>15</sup>For we are Christ's sweet scent to God, among those who are being saved and among those who are being lost; <sup>16</sup>to the one a smell of death that ends in death, to the other a smell of life that ends in life. And who is sufficient for these things? <sup>17</sup>For we do not, like many, \*make a trade of the word

of God; but in sincerity, by God's command, and in God's presence, we speak in Christ.

3 Are we beginning to recommend ourselves again? Do we, like some, need letters of recommendation to you or from you? <sup>2</sup>You yourselves are our letter of recommendation, written on our hearts, to be known and read by all men. <sup>3</sup>You show clearly that you are a letter from Christ, delivered by us, written not in ink but by the Spirit of the living God, not on tables of stone, but on hearts of flesh.

<sup>4</sup>This confidence we have through Christ towards God; <sup>5</sup>not that we are ourselves fit to claim that anything comes from ourselves; our fitness comes from God; <sup>6</sup>for he made us fit to be servants of a new bond, not of written law but of the Spirit; for the written law kills, but the Spirit gives life.

<sup>7</sup>Now the \*ministry of death, which was cut in letters on stone, came with a blaze of glory, so that the children of Israel could not look upon the face of Moses because of the glory, though it was already fading from his face; <sup>8</sup>will not the ministry of the Spirit, then, be far more glorious? <sup>9</sup>For if the ministry that declared men guilty was glorious, is not the ministry that declares men \*delivered very much more glorious? <sup>10</sup>Indeed, that which was glorious has to this extent lost glory, by comparison with the much greater glory \*of this. <sup>11</sup>For if that which was fading away was glorious, much more glorious is this which remains.

<sup>12</sup>Since, then, we have such a hope, we speak with great openness, <sup>13</sup>not like Moses who put a veil on his face, so that the children of Israel should not look upon the last brightness of glory that was fading away. <sup>14</sup>But their minds were made stupid; to this day when the scriptures of the Old Testament are read, the same veil hangs unlifted, for only in Christ does it pass away.

<sup>15</sup>Yes, to this very day, whenever Moses is read, a veil lies on their minds; <sup>16</sup>but whenever a man turns to the Lord, the veil is taken away. <sup>17</sup>Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. <sup>18</sup>And we, all of us, with veils lifted, reflect as in a looking-glass the glory of the Lord, and are being changed into likeness to him, from glory into glory—and this from the Lord, the Spirit.

**4** Since, therefore, by the mercy of God, we have been given this ministry, we do not lose heart. <sup>2</sup>We have put away secret shameful things; we do not practise deceit nor play tricks with the word of God; on the contrary we try to commend ourselves to every man's conscience before God by an open statement of the truth. <sup>3</sup>If our good news is veiled, it is veiled only for those who are on the way to ruin. <sup>4</sup>The god of this present age has blinded the minds of unbelievers, so that the light of the good news of the glory of Christ, who is the likeness of God, cannot shine upon them. <sup>5</sup>For we preach not ourselves, but Christ Jesus our Lord, and ourselves as your slaves for Jesus' sake. <sup>6</sup>For God who said, Light shall shine out of darkness, has shone in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup>But we have these jewels in clay pots, that the wonderful greatness of the power may be not ours but God's. <sup>8</sup>We are hard pressed on every side, but not cut off; in difficulty, but not in despair; <sup>9</sup>persecuted, but not helpless; struck down, but not destroyed; <sup>10</sup>everywhere we carry about in our bodies the dying of Jesus, that the life of Jesus may be seen in our bodies. <sup>11</sup>For every day we live, we are being given over to death for Jesus' sake, that the life of Jesus may be seen in our dying flesh. <sup>12</sup>So, then, death is at work in us, but life in you. <sup>13</sup>And since we have the same spirit of faith—as it is written, I believed and therefore



did I speak—we also believe and therefore speak; <sup>14</sup>because we know that he who raised up the Lord Jesus will raise us up again with Jesus and bring us with you into his presence. <sup>15</sup>For all this is for your sake, in order that the grace of God, increasing as the number of believers increases, may cause thanksgiving to increase still more to the glory of God.

<sup>16</sup>Therefore we do not lose heart; though our outward self grows weak, our inner self is made new day by day. <sup>17</sup>The light load of our present sorrow is working out, more and more, for us an everlasting mass of glory; <sup>18</sup>while our eyes are fixed not on what is seen but on what is not seen; for the things that are seen last only for a little while, but the things that are not seen last for ever.

**5** For we know that if this \*tent, our earthly home, is taken down, we have in heaven a home not made by the hand of man, everlasting, from God. <sup>2</sup>In this present home, indeed, we sigh, longing to put on over it our heavenly home; <sup>3</sup>for, when we have put it on, we shall not be found naked. <sup>4</sup>For while we are in this \*tent, we sigh and are anxious, not because we wish it to be taken away, but because we wish the other to be put on over us; in order that that which is deathly may be swallowed up in life. <sup>5</sup>It is God himself who has made us ready for this change, and has given us the Spirit, a \*part-payment and promise of more.

<sup>6</sup>So we are in good heart always. We know that while we are at home in the body, we are absent from the Lord (<sup>7</sup>for we have to walk by faith, not by sight); <sup>8</sup>but we are in good heart, and quite content to leave the body behind, and go home to the Lord. <sup>9</sup>So, whether at home or away from home, it is our desire to please him. <sup>10</sup>For we must all appear as we are before the judgement-seat of Christ, to receive, each one, what he has done in the body, whether good or evil.

<sup>11</sup> Since, then, we know what the fear of the Lord is, we try to persuade men; we appear as we are to God, and, we hope, to your consciences also. <sup>12</sup> We are not trying to recommend ourselves again to you; rather we are giving you a good reason for being proud of us, that you may have the reason ready against those who are proud of what men seem outwardly to be, not of what in their hearts they are. <sup>13</sup> For if we are beside ourselves, it is for God; if we are in our right minds, it is for you.

<sup>14</sup> The love of Christ \*controls us; for we are persuaded that, as one died for all, therefore all died; <sup>15</sup> and he died for all, that they that live may no longer live for themselves, but for him who died for them and was raised up. <sup>16</sup> So we no more judge any man merely as men judge; though we once judged Christ as men judge, we do so no longer. <sup>17</sup> So if any man is in Christ, there is a new creation; the old things have passed away; see, they have been made new. <sup>18</sup> And all this comes from God, who through Christ brought us into peace with himself, and gave us the ministry of peace-making, <sup>19</sup> how God in Christ was bringing the world into peace with himself, not counting men's offences against them, and giving us the message of this peace-making.

<sup>20</sup> We are messengers of Christ, therefore; God through us is calling you. On behalf of Christ, we beg you to make your peace with God. <sup>21</sup> He knew no sin, but God made him a sin-offering on our behalf, that in him we might become the righteousness of God.

**6** As fellow-workers with God, we beg you not to make of no effect the grace of God which you have received.

<sup>2</sup>(For he says,

At a welcome time I heard thee,

And in the day of deliverance I helped thee.

See, now is the welcome time, now is the day of deliverance.)

<sup>3</sup>We put no hindrance in anyone's way, so that our ministry

may not be blamed. <sup>4</sup>On the contrary, we commend ourselves in every way, as God's servants, by endurance in trouble, difficulty, and hardship, in beatings, in imprisonments, <sup>5</sup>in disorders; tired, sleepless, hungry; <sup>6</sup>by purity of life, by knowledge, by patience, by goodness, by the Holy Spirit, by the sincerity of our love, <sup>7</sup>and the truth of our message, and the power of God; with the weapons of righteousness for the right hand and for the left; <sup>8</sup>in honour and dishonour; with a bad name and a good name; <sup>9</sup>considered deceivers, though we are true men; unknown, yet well known; on the point of death, yet here we are alive; punished but not put to death; sorrowful, but always full of joy; <sup>10</sup>poor, but making many rich; without a penny, but possessing everything.

<sup>11</sup>We speak openly to you, men and women of Corinth; our hearts are large. <sup>12</sup>If you feel narrowly shut in, the fault is not in us, but in your own narrow hearts. <sup>13</sup>As a fair exchange (I am speaking to my children), be large-hearted too.

<sup>14</sup>Do not tie yourselves up with unbelievers. How can righteousness be in the same party with heathenism? <sup>15</sup>What can light have in common with darkness? How can Christ agree with Belial? <sup>16</sup>Or what has a believer to do with an unbeliever? And what bargain can God's temple make with idols? For we are a temple of the living God; as God has said:

I will live and move among them;

And I will be their God, and they shall be my people.

<sup>17</sup>Therefore,

Come out from among them and be separate, saith the Lord,  
Touch nothing unclean, and I will receive you,

<sup>18</sup>And I will be a father to you,

And you shall be my sons and daughters, saith the Lord  
Almighty.

**7** Since, then, we have received these promises, beloved, let us cleanse ourselves from all impurity of flesh and spirit, and make our holiness perfect in the fear of the Lord.

<sup>2</sup>Make room for us in your hearts; we have wronged no one, we have harmed no one, we have exploited no one.

<sup>3</sup>I do not say this to blame you; for you, as I have said already, have such a place in our hearts that we shall die or live together.

<sup>4</sup>I have great confidence in you; I have great pride in you; I get great comfort in all our troubles; I am overflowing with joy.

<sup>5</sup>Well, then, even after we reached Macedonia our \*poor flesh had no peace; there was trouble for us on every side; fightings outside us, fears within us. <sup>6</sup>But God, who comforts the faint-hearted, comforted us by the coming of Titus; <sup>7</sup>and not only by his coming, but by the comfort you had given him; for he told us how you wished to see us, how sorry you were, and how eagerly you took my part, and this made me happier still. <sup>8</sup>For even though I hurt your feelings with my letter, I do not regret it—though I did regret it; for I see that that letter hurt, even if it was only for a time. <sup>9</sup>Now I am glad, not that your feelings were hurt, but that it made you sorry; for you bore it as from God, so that you should not lose anything through me; <sup>10</sup>for pain, borne as from God, brings a sorrow leading to salvation, and nothing to regret; but the world's pain brings death. <sup>11</sup>See what earnest love this same God-given pain has brought you, what eagerness to clear yourselves, what indignation, what fear, what desire to see us, what determination, what sternness. In every way you have shown yourselves to be faultless in this matter. <sup>12</sup>So although I did write to you, it was not for the sake of the wronger-doer, nor for the sake of the man who

had been wronged, but in order that your earnest love for us might be made plain to you in the sight of God.

<sup>13</sup>It is that which comforts us; but over and above our own comfort, we still more rejoiced in the gladness of Titus, for his mind has been set at rest by you all. <sup>14</sup>If I did tell him how proud I was of you, I have not been made ashamed of myself; on the contrary the pride in you that I spoke of to Titus has been proved true, just as all I have said to you was true. <sup>15</sup>His heart goes out to you all the more, as he remembers how you all gave way to him, and how you all received him with fear and trembling. <sup>16</sup>I am glad, because I have full confidence in you.

**8** But I must tell you, my brethren, how the grace of God has been shown in the churches of Macedonia; <sup>2</sup>they have been put to the test by much trouble, yet their overflowing gladness and their deep poverty have poured out together in a rich stream of generosity. <sup>3</sup>For they have given to the last limit of their power, as I can bear witness, and even beyond it, of their own free will, <sup>4</sup>begging us most earnestly for the favour of being allowed to share in this service to the people of God..<sup>5</sup>They did far more than we hoped; but they had given themselves first to the Lord and to us by the will of God.

<sup>6</sup>The result was that we asked Titus to complete among you this same gracious work, since he formerly began it. <sup>7</sup>Yes, you are well supplied with everything, with faith, with ready speech, with knowledge, with earnestness, and with love for us; you must be rich in this gracious work also. <sup>8</sup>I do not mean this as a command, but to prove how sincere your love is by speaking of the earnestness of others. <sup>9</sup>For you know the grace of our Lord Jesus Christ, how though he was rich, yet for your sakes he became poor, that you by his poverty might become rich. <sup>10</sup>And



so it is only an opinion that I give you in this matter; this is suitable for you, because last year you were the first not only to do anything in the matter, but to think of doing anything; <sup>11</sup>so now finish doing it, that your finishing may equal your eagerness to begin; at least so far as your means permit.<sup>12</sup> If the eagerness is there, the value of the gift is in relation to what a man has, not what he has not.

<sup>13</sup>Not that I am going to be easy on others and hard on you; <sup>14</sup>only to make things equal, at the present time your plenty should meet their need, so that some day their plenty may meet your need, and things so be made equal; <sup>15</sup>as it is written:

He that had much had not too much;

And he that had little had not too little.

<sup>16</sup>Thanks be to God who put into Titus' heart the same care for you; <sup>17</sup>for he not only \*has listened willingly to my request, but is eagerly coming to you of his own choice.

<sup>18</sup>And we are sending with him the brother who has a good name in all the churches for spreading the good news; <sup>19</sup>and, what is more, he has been elected by the churches to travel with us, in this \*work of grace which we are undertaking, for God's glory and to our satisfaction; <sup>20</sup>for we are very anxious that no one may find fault with our management of these generous gifts. <sup>21</sup>We are aiming at what men, and not the Lord only, can see to be right. <sup>22</sup>We are sending along with them another of our brethren; his earnestness we have often proved in many ways, but it is greater now than ever, because of the confidence he has in you. <sup>23</sup>So about Titus—he is my comrade and fellow in my work for you; these brethren of ours are apostles of the churches, men in whom Christ is glorified. <sup>24</sup>Give, therefore, a plain proof to them, before all the churches, of your love and of our just pride in you.

**9** For with regard to the service which you are giving to the people of God, it is unnecessary for me to write to you; <sup>2</sup>for I know how eager you are to help; I boast about you to the Macedonians because of it: \*Greece, I tell them, was ready last year; and your earnestness excited very many of them. <sup>3</sup>But I am sending these brethren in order that our boasting about you may not prove to be empty boasting in this one matter: I want you to be quite ready, as I said you would be; <sup>4</sup>or else, if Macedonians come with me and find you not ready, we may be ashamed (to say nothing of yourselves) of having been so confident. <sup>5</sup>So I have thought it necessary to ask these brethren to go on ahead to you, and make all the necessary arrangements for this free-will offering which you have promised, so as to have it ready as a real free-will offering and not a forced loan.

<sup>6</sup>Remember this: the man that sows little shall reap little; and the man that sows much shall reap much. <sup>7</sup>Every one should give what he has decided in his heart to give, not unwillingly nor of necessity; for God loves a man that gives gladly.

<sup>8</sup>And God is able to give you every free gift in full measure, so that you may always in any event have enough and to spare for every good work; <sup>9</sup>as it is written:

He scatters with a full hand,

He gives to the poor;

His \*righteousness lasts for ever.

<sup>10</sup>Now he that supplies seed to sow and bread to eat, will supply and increase what you sow, and make the harvest of your righteousness increase. <sup>11</sup>You will grow rich in every way, rich enough for every kind of generosity, and your generosity will through us make men thankful to God for it.

<sup>12</sup>For the performance of this divine service not only supplies the needs of God's people, but overflows also with many a thanksgiving to God. <sup>13</sup>Because of the proof which this service

gives, people give glory to God for your loyalty to the good news of Christ which you confess, and for the generosity of your gifts to them and to all. <sup>14</sup>And they will remember you with love in their prayers, because of the wonderful grace which God has shown you. <sup>15</sup>Thanks be to God for his unspeakable gift.

**10** I, Paul, myself appeal to you by the meekness and gentleness of Christ, I who am, you say, humble when I am face to face with you, but bold towards you when I am away from you. <sup>2</sup>I pray you, do not force me, when I come, into that bold action which I have decided to take against certain persons who have decided that we are walking according to the flesh. <sup>3</sup>For though we are walking in the flesh, our warfare is not according to the flesh; <sup>4</sup>for the weapons of our warfare are not weapons of the flesh, they are full of power for God, power to pull down castles; <sup>5</sup>we pull down arguments and every road-block that is raised against the knowledge of God; we take every thought prisoner and make it yield to Christ, <sup>6</sup>and we are ready to punish all disloyalty as soon as your loyalty is perfect. <sup>7</sup>Look at the facts as they are. If a certain person is sure that he belongs to Christ, let him think again and take account of this, that we belong to Christ as much as he does. <sup>8</sup>For even if I should boast a little too much of our authority, which the Lord gave us to build you up, not to pull you down, I shall not be ashamed of it; <sup>9</sup>but I do not wish to seem to be trying to frighten you with my letters. <sup>10</sup>For they say, His letters are solemn and powerful; but his bodily presence is weak and his speaking is nothing at all. <sup>11</sup>Such people must understand that when we arrive and take action, we shall be exactly the men we are in our letters when we are absent. <sup>12</sup>We certainly should not dare to class ourselves or compare ourselves with some of those who give themselves very good certificates. But when they measure themselves by

themselves, and compare themselves with themselves, they do not show good sense. <sup>13</sup>Our claim, however, will not be unlimited; it will, on the contrary, be fixed by the limits laid down by God for us, to reach, that is to say, as far as to you. <sup>14</sup>We are not stretching ourselves unduly, as though we did not reach you; for, before any others, we came to you with the good news of Christ. <sup>15</sup>So we do not make any unduly proud claim where other men have done the hard work; but we do hope that, as your faith increases, the limits set to our work may be greatly widened through you, <sup>16</sup>that we may preach the good news in the countries beyond you, and not take pride in work already done in another man's field. <sup>17</sup>But he that boasts, let him boast in the Lord; <sup>18</sup>for it is not the man that commends himself who is approved; it is the man that the Lord commends.

**11** You must bear with a little foolishness from me. Do, please, bear with me; <sup>2</sup>for I am jealous about you with God's own jealousy; for I promised you in marriage to one husband, to present a pure bride to Christ. <sup>3</sup>But just as the snake cheated Eve by his tricks, so I fear lest your thoughts should be led away from simple pure love for Christ. <sup>4</sup>For when someone comes and preaches a different Jesus, one whom we never preached, or when you get a different spirit, one that you never received, or a different \*message, one that you never accepted, you bear with that well enough. <sup>5</sup>I count myself not in the least inferior to these fine apostles. <sup>6</sup>In speech I am perhaps untrained; but I am not untrained in knowledge; that we have made plain in all our dealings with you. <sup>7</sup>Or did I do wrong in putting myself in a low place, that you might be put in a high one—I mean, in proclaiming the good news of God to you for nothing? <sup>8</sup>I robbed other churches, by taking payment from them, so that I might serve you. <sup>9</sup>And when I was with

you and needed money, I did not make myself a nuisance to any of you; for the brethren supplied what I needed when they came from Macedonia; so I did not weigh heavily upon you at all, and I shall not. <sup>10</sup>By the truth of Christ that is in me, no one shall stop me making my boast of this through all the districts of Greece. <sup>11</sup>And why? Because I do not love you? God knows I do. <sup>12</sup>But what I do, I shall go on doing, so as to cut the ground from under the feet of those who wish to be found working on the same terms as ourselves—and to be proud of it. <sup>13</sup>They are false apostles, cheating workmen, putting on the appearance of apostles of Christ. <sup>14</sup>And no wonder, for Satan himself puts on the appearance of an angel of light. <sup>15</sup>So it is no great thing, if his servants put on the appearance of servants of righteousness; their end shall be according to their deeds.

<sup>16</sup>I say again, let no one think me a fool; but if you do so think of me, bear with me patiently as with a fool, so that I too may have my little boast. <sup>17</sup>What I am telling you now is not by the Lord's command; I am telling you this in foolishness, in the confidence of boasting. <sup>18</sup>Since many boast \*of worldly success, I will boast too. <sup>19</sup>For you can easily put up with fools, being so wise yourselves. <sup>20</sup>For you put up with it if a man makes slaves of you, or eats up your property, or catches you in a trap, or turns up his nose at you, or gives you a blow in the face. <sup>21</sup>I am ashamed to say that we have been too weak for behaviour of that sort. But whatever anyone dares to boast of—I am speaking like a fool—I dare too. <sup>22</sup>Are they Hebrews? So am I. Are they Israelites? So am I. Are they children of Abraham? So am I. <sup>23</sup>Are they servants of Christ? I am that, and more (now I am talking like a madman); with all my hard work, with all my beatings, with all my times in prison, many times at the point of death, far more than they; <sup>24</sup>five times I received from the Jews a whipping of thirty-nine strokes; <sup>25</sup>three times I was



beaten with rods; once I was stoned; three times I was shipwrecked; I have spent a whole day and night in the sea; <sup>26</sup> many times on dangerous journeys, with dangers from rivers and robbers, dangers from my own people and the heathen, dangers in the city and the wilds, dangers at sea, dangers among false brethren; <sup>27</sup> through labour and hardship, often without sleep, hungry and thirsty, often without food, in cold and nakedness. <sup>28</sup> Apart from everything else, there is my anxiety for all the churches, the thing that presses upon me every day. <sup>29</sup> Who is weak, and I am not weak? Who is tripped up, and I do not burn? <sup>30</sup> If I must boast, I will boast of the things that prove my weakness. <sup>31</sup> The God and father of our Lord Jesus Christ, he who is blessed for ever, knows that I am not lying. <sup>32</sup> When I was at Damascus the governor under King Aretas kept guards on the gates of the city of Damascus to capture me, <sup>33</sup> but I was let down in a basket through a window in the wall and escaped out of his hand.

**12** I cannot help boasting; there is nothing to gain by it, but I will go on to visions and revelations of the Lord.

<sup>2</sup> I know a man in Christ who, fourteen years ago (whether in the body or out of the body I do not know, God knows), was caught up into the third heaven. <sup>3</sup> And I know that such a man (whether in the body or apart from the body I do not know, God knows) was caught up into paradise, <sup>4</sup> and heard words that cannot be spoken, which it is not lawful for man to speak. <sup>5</sup> Of such a man I will boast; but of myself I will not boast, unless it be of my weaknesses. <sup>6</sup> For if I do choose to boast, I shall not be a fool, for I shall be speaking the truth. But I avoid that: I want no man to think more of me than he can see in me or learn about me from myself. <sup>7</sup> With all these wonderful revelations I might have been lifted above myself; to prevent that, a thorn in the

flesh was given me, a messenger of Satan to strike me, so that I should not be lifted above myself. <sup>8</sup>Concerning this I begged the Lord three times that it might be taken away from me; <sup>9</sup>and he said to me,

My grace is sufficient for you;

For my strength is made perfect in weakness.

<sup>10</sup>I am glad, therefore, to boast of all my weakness, that the strength of Christ may shelter me. Therefore I take pleasure in weaknesses, and insults and troubles and persecutions and hardships, for Christ's sake; for when I am weak, then I am strong.

<sup>11</sup>Now I am a fool indeed: but you forced me. I had a right to be commended by you; even though I am nothing at all, I am not in the least behind those fine apostles. <sup>12</sup>The signs that mark a true apostle were all performed among you through all we had to endure, with signs and wonders and miracles. <sup>13</sup>How in fact were you treated less well than the other churches, except that I refused to make myself a nuisance to you? You must forgive that wrong!

<sup>14</sup>So here I am, ready to pay you my third visit; and I shall not be a nuisance to you. It is not your money, but yourselves, that I want. Children are not expected to save money for their parents, but parents for their children. <sup>15</sup>I will most gladly spend all I have and all I am for your souls' sake. If I love you the more, am I to be loved the less? <sup>16</sup>But let that be, you say; I was not a heavy weight myself upon you; but I was clever enough to catch you with my tricks. <sup>17</sup>Did I exploit you through anyone that I sent to you? <sup>18</sup>I asked Titus to go and I sent our brother with him. Did Titus exploit you? And did we not live in the same spirit? Did we not walk in step?

<sup>19</sup>You have been thinking all this time that we are defending ourselves before you. No, we have been speaking in the presence of God, in Christ. And all for the purpose of building you up,

beloved. <sup>20</sup>For I am afraid that, when I come, I may perhaps find you not as I wish to find you, and that you may find me not as you wish to find me; quarrelling, jealousy, bad tempers, rivalry, evil speaking, whispering, swollen heads, disturbances among you, perhaps; <sup>21</sup>and, when I come, my God may again bring me down before you, and I may be filled with sorrow for many who have continued in their sins, and have not repented of the uncleanness and fornication and shamelessness which they have practised.

**13** I am coming to you now for the third time. By the mouth of two witnesses or three every matter shall be decided. <sup>2</sup>I have warned them before and I warn them again, while I am still at a distance, as I did before when I visited you the second time: those who have continued in their old sins, and all the rest, if I come again, I shall not spare them; <sup>3</sup>since you ask for proof that Christ does indeed speak through me; and he is not weak towards you, but powerful among you; <sup>4</sup>he was crucified through weakness, but he lives through the power of God. And we too are weak in him; but we shall be alive with him through the power of God towards us.

<sup>5</sup>Test yourselves, not others; examine yourselves, not others, to see whether you are living still in the faith. Do you not remember that Jesus Christ is within you? unless you fail to pass the test. <sup>6</sup>But I hope you recognize that we do not. <sup>7</sup>And I pray God that you may do no wrong, not that we may be shown to be right, but that you may do right, even if we seem to have failed. <sup>8</sup>For we have no power at all against the truth, only for the truth. <sup>9</sup>We are glad to be weak, if only you are strong. This is what I pray for, that you may put yourselves in order. <sup>10</sup>Therefore I write this, while I am still far away from you, so that, when I come, I may not have to deal with you severely,

with the authority which the Lord gave me—for building up, not for pulling down.

<sup>11</sup>Now, my brethren, farewell. Put yourselves in order; listen to what I say; agree with one another; live at peace with one another; and the God of love and peace shall be with you.

<sup>12</sup>Greet one another with a holy kiss.

<sup>13</sup>All the people of God greet you.

<sup>14</sup>The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

# THE LETTER OF PAUL TO THE GALATIANS

**1** Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised him up from the dead), <sup>2</sup>and all the brethren that are with me;

To the churches in Galatia;

<sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup>who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father; <sup>5</sup>to him be the glory for ever and ever. Amen.

<sup>6</sup>I am astonished that you are turning away so quickly from him that called you by Christ's grace, and are going over to another kind of \*news; <sup>7</sup>there is no other good news, but certain persons are unsettling you, and trying to turn the good news of Christ into something else. <sup>8</sup>Now even if we ourselves or an angel from heaven should bring you news opposed to that which we brought you, a curse on him. <sup>9</sup>We have told you before, and now I tell you again, if anyone is bringing you news opposed to that which you have received, a curse be on him.

<sup>10</sup>Am I now trying to win the favour of man, or of God? Am I trying to please men? If I were still trying to please men, I should not be the slave of Christ.

<sup>11</sup>But I declare to you, brethren, that the good news which I brought is not a man-made thing. <sup>12</sup>I did not receive it from man; I was not taught it; I had it by revelation from Jesus Christ. <sup>13</sup>You know the story of my past life in the Jewish religion; you know how I persecuted the church of God violently, and tried to destroy it; <sup>14</sup>how I advanced in the Jewish religion beyond most of my own age among my people, being



an extremely eager defender of the unwritten law handed down from my fathers. <sup>15</sup>But it pleased God, who before my birth had set me apart and called me by his grace, <sup>16</sup>to reveal his Son to me, that I might spread the good news of him among the heathen; and so at once, instead of asking the advice of any mere man, <sup>17</sup>instead of going up to Jerusalem to those who were apostles before me, I went away to Arabia; and then I came back again to Damascus. <sup>18</sup>Three years later I went up to Jerusalem to visit \*Peter, and stayed with him fifteen days. <sup>19</sup>Of the other apostles I saw none but James, the brother of the Lord. <sup>20</sup>What I am telling you is absolutely true, I swear it before God. <sup>21</sup>Then I went into the districts of Syria and Cilicia. <sup>22</sup>I was still not known personally by \*the churches of Christ in Judea; <sup>23</sup>they only kept hearing, Our former persecutor is now preaching the faith which he formerly tried to destroy; <sup>24</sup>and they gave glory to God because of me.

**2** Then fourteen years later I went up again to Jerusalem, with Barnabas, taking Titus with me. <sup>2</sup>I went up by revelation. I put before them the good news which I proclaim among the heathen (but privately, before those in authority) lest I might be running or have run to no purpose. <sup>3</sup>But even Titus who was with me, Greek though he was, was not compelled to receive circumcision. <sup>4</sup>But it was because of the false brethren, traitors who had made their way in, so as to act as spies on the freedom which we have in Jesus Christ and to make mere slaves of us <sup>5</sup>—we did not yield for a single moment to their direction, that the truth of the good news might remain your possession. <sup>6</sup>And from those that were looked up to as authorities (what their standing was makes no difference to me; God cares nothing for outward appearances), those that were looked up to, added nothing to my teaching, <sup>7</sup>but on the contrary they saw that the

good news for the uncircumcised had been put in my keeping, just as the good news for the circumcised had been put in Peter's; <sup>8</sup>(for God who set Peter to work as the apostle of the circumcised, set me to work as the apostle of the heathen), and they recognized the grace that had been given me; <sup>9</sup>therefore James and \*Peter and John, who were looked up to as pillars, gave to me and to Barnabas the right hand of fellowship, that we might work for the heathen, while they worked for the circumcised; <sup>10</sup>only they asked us to remember the poor, a thing which I was very ready to do.

<sup>11</sup>But when \*Peter came to Antioch, I resisted him to his face; because he was clearly in the wrong. <sup>12</sup>For before certain persons from James had arrived, he had been accustomed to eat with heathen. But when they arrived, he drew back, and separated himself, being afraid of the circumcision party. <sup>13</sup>All the other Jewish converts also with him played false; so much so that Barnabas was carried away by their double-dealing. <sup>14</sup>But when I saw that they were leaving the true path of the good news, I said to Peter before them all, If you who are a Jew live like a heathen man and not like a Jew, how is it that you compel the heathen to adopt Jewish customs? <sup>15</sup>We may indeed be Jews by birth and not heathen sinners; <sup>16</sup>but we became believers in Jesus Christ because we saw that a man is \*accepted by God not because of works of law, but rather through faith in Jesus Christ; in order that we might be accepted by God because of faith in Christ, not because of works of law; for because of works of law no man shall be accepted by God. <sup>17</sup>If in trying to become in Christ acceptable to God, we were found to be sinners ourselves, then is Christ for that reason an agent of sin? No, never. <sup>18</sup>But if I build up again that which I had pulled down, I prove myself an offender. <sup>19</sup>For through the law I died to the law, that I might live to God. <sup>20</sup>I have been crucified with Christ;

it is no longer I that live; Christ lives in me; the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me. <sup>21</sup>I am not putting aside the grace of God; for if there is acceptance with God by law, then Christ died for nothing.

**3** You poor, foolish Galatians, who has bewitched you—you who saw Jesus Christ on his cross posted up before your very eyes? <sup>2</sup>I wish to ask you only one thing: did you receive the Spirit because of works of law or because of hearing with faith? <sup>3</sup>Are you so foolish? You began in the Spirit: are you ending now with the flesh? <sup>4</sup>Has all your suffering gone for nothing,—if it really is for nothing? <sup>5</sup>When he supplies the Spirit richly to you and performs miracles among you, is it because of works of the law or because of hearing with faith?

<sup>6</sup>So it was with Abraham: Abraham believed in God and that was counted as making him *★*acceptable to God. <sup>7</sup>You see, then, that the true sons of Abraham are the men of faith. <sup>8</sup>Besides, scripture foresaw that God counts the heathen as acceptable through faith, when it gave the good news beforehand to Abraham in these words,

In thee shall all the heathen be blessed.

<sup>9</sup>So that men of faith are blessed along with Abraham, the faithful one.

<sup>10</sup>On the other hand those that depend on works of law are under a curse; for it is written, Cursed be every man that does not continue to do all things written in this book. <sup>11</sup>Then again it is plain that obedience to law does not make a man *★*acceptable to God, because,

He that is righteous by faith shall live.

<sup>12</sup>And law is not based on faith; no,

He that does them shall live by them.

<sup>13</sup>Christ delivered us from the curse of the law by becoming a curse for us (for it is written,

Cursed be everyone that hangs on the tree),

<sup>14</sup>that Abraham's blessing might through Christ Jesus come upon the heathen, so that by faith we might receive the promised gift of the Spirit.

<sup>15</sup>Brethren, let me explain by a reference to human life; when once even a man-made \*bond has come into force, it cannot be set aside or added to. <sup>16</sup>Now the promises were spoken to Abraham and to his offspring. He does not say to his offsprings, in the plural, but to his offspring, in the singular; that is Christ.

<sup>17</sup>I mean this: the law which arose four hundred and thirty years later, did not set aside the bond that was brought into force by God, so as to make the promises of no effect. <sup>18</sup>If the possession is a matter of law, it cannot be a matter of promise; but it was by a promise that God made a gift of it to Abraham.

<sup>19</sup>What of the law, then? It was added \*to make evil-doing plain, until the time when the offspring should come, to whom the promise was made; and it was declared by the agency of angels through a go-between; <sup>20</sup>a go-between needs more than one party; but God is only one.

<sup>21</sup>Is the law, then, opposed to the promises of God? No, never. For if a law had been given that was able to produce life, then our \*acceptance with God might have come from law.

<sup>22</sup>But as it is, scripture shuts the whole world up in the prison of sin, that the gift, promised to faith in Jesus Christ, may be given to those that have faith.

<sup>23</sup>Before this faith came, we were shut up and guarded under law, until the coming faith should be revealed. <sup>24</sup>So the law was the slave that disciplined us, until Christ should come, that we might by faith become acceptable to God. <sup>25</sup>But now that faith has come, we are under that slave's discipline no longer; <sup>26</sup>for you

are all sons of God through faith in Christ Jesus. <sup>27</sup>All of you who were baptized into Christ have clothed yourselves with Christ.

<sup>28</sup>There is no Jew nor Greek, no slave nor freeman, no male nor female; in Christ Jesus you are all one; <sup>29</sup>and if you are Christ's, then you are Abraham's offspring and by promise his heirs.

**4** What I mean is this: as long as a son is under age, there is no difference between him and a slave, though he is the real owner of all the property; <sup>2</sup>he is in the care of guardians and trusted servants till the time fixed by his father. <sup>3</sup>So it was with us: while we were under age, we lived in slavery to the \*forces of nature. <sup>4</sup>But when the proper time came, God sent his Son, born of a woman, born under the law, that he might deliver those that are under the law, <sup>5</sup>that we might be adopted as his sons. <sup>6</sup>To prove you are sons, God has sent the Spirit of his Son into our hearts, crying Abba, Father. <sup>7</sup>So through God you are no longer a slave; you are a son; and if a son, then an heir.

<sup>8</sup>In the old days, being ignorant of God, you were slaves to gods that were in reality no gods at all. <sup>9</sup>But now that you know God, or rather are known by God, how can you turn back again to the weakness and helplessness of your old \*forces of nature? Why do you want to fall back again into slavery to them? <sup>10</sup>You are observing days and months and seasons and years. <sup>11</sup>I am afraid all my work for you has gone for nothing.

<sup>12</sup>Come over to my side, my brethren, I beg you, as I went over to yours. You did not wrong me; <sup>13</sup>on the contrary, as you remember, though it was on account of my bodily weakness that I first preached to you, <sup>14</sup>yet you did not laugh at me or scorn me, when I and my bodily state were a trial to you: you welcomed me as you would have welcomed an angel of God or Jesus Christ himself. <sup>15</sup>What has become of the happiness you felt? I can bear witness that you would have torn out your eyes,



if you could, and given them to me. <sup>16</sup>Am I your enemy now, because I tell you the truth? <sup>17</sup>These men are courting you, but for no good ends; they hope to shut you out, so that you may court them. <sup>18</sup>For good ends it is a good thing for you to be courted—and all the time, not only while I am with you—<sup>19</sup>O my dear children, I am suffering a mother's birth-pains for you a second time, until Christ be formed within you. <sup>20</sup>How I wish I were with you at this moment, and could speak to a different tune, for I am in deep distress about you.

<sup>21</sup>Tell me, you that wish to be under law, will you not listen to the law? <sup>22</sup>It is written in scripture that Abraham had two sons, one by a slave girl, the other by a free woman. <sup>23</sup>But the son of the slave girl was born \*in the ordinary course of nature; the son of the free woman was the child of promise. <sup>24</sup>All these things are a figure. The two women are two bonds; one comes from Mount Sinai, bearing children for slavery; <sup>25</sup>that is Hagar, for \*Mount Sinai is in Arabia; that means the earthly Jerusalem, which is in slavery with her children. <sup>26</sup>But the heavenly Jerusalem is free, and she is our mother. <sup>27</sup>For it is written:

Rejoice, O childless woman that bearest not,  
Break forth and shout, thou that hast no birth-pains,  
For the lonely woman has more children  
Than she that hath a husband.

<sup>28</sup>Now we, my brethren, are children of promise, like Isaac; <sup>29</sup>but as in old days the son born in the ordinary course persecuted the son born of the Spirit, so it is today. <sup>30</sup>But what does scripture say?

Put away the slave girl and her son,  
For the slave girl's son shall not be heir  
Along with the son of the free woman.

<sup>31</sup>So, my brethren, we are sons not of a slave girl, but of a free woman.

**5** For freedom Christ has set us free; stand firm, then, and do not fasten a slave's yoke on your necks again.

<sup>2</sup>Listen; I tell you, I, Paul tell you, if you allow yourselves to be circumcised, then Christ cannot help you. <sup>3</sup>I declare again to any man that allows himself to be circumcised, that he is bound to keep the whole law. <sup>4</sup>You are shut out from Christ, all you who look for \*acceptance by law, you are fallen away from grace; <sup>5</sup>for it is by faith that we wait eagerly in the Spirit for the \*acceptance which we hope for. <sup>6</sup>For in Christ circumcision has no force, uncircumcision has no force; but only faith working by love.

<sup>7</sup>You were running so well; who has hindered you from obeying the truth? <sup>8</sup>This change of opinion does not come from him that calls you. <sup>9</sup>A little leaven makes all the dough rise. <sup>10</sup>I have confidence in the Lord that you will have no other thought than this; but the man that is unsettling you, will bear a heavy judgement, whoever he may be. <sup>11</sup>If I am still preaching circumcision, brethren, why am I still being persecuted? In that case the cross that shocks them, has lost its power. <sup>12</sup>I wish that those that are troubling you, would go further, and cut off their private parts.

<sup>13</sup>For you have been called to be free, brethren; only do not make your freedom an opportunity for the flesh; rather be slaves to one another in love. <sup>14</sup>For the whole law is perfectly stated in this one sentence: Thou shalt love thy neighbour as thyself. <sup>15</sup>But if you bite and eat up one another, take care that you are not destroyed by one another.

<sup>16</sup>But I say, walk by the Spirit, and then you will not fulfil the desires of the flesh. <sup>17</sup>For the desire of the flesh is against the Spirit, and the desire of the Spirit against the flesh; they are opposed to one another, that you may not do what you wish. <sup>18</sup>But if you are led by the Spirit, you are not under the law.

<sup>19</sup>Now the deeds of the flesh are plain: fornication, uncleanness, indecency, <sup>20</sup>the worship of idols, magic, quarrelling, disputing, rivalry, bad temper, selfishness, party spirit, party quarrels, envy, drunkenness, disorderly dancing, and such things. <sup>21</sup>I tell you now, as I have told you already, that those that do these things shall have no place in the kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, honesty, <sup>23</sup>gentleness, self-mastery: against such things there is no law. <sup>24</sup>Those that belong to Christ Jesus have crucified their flesh, with all its desires and lusts.

<sup>25</sup>Since we live by the Spirit, let us be guided by the Spirit; <sup>26</sup>without false pride, without quarrelsomeness, without envy.

**6** Brethren, if a man is caught doing something wrong, you that are spiritual must set him right in a spirit of gentleness; look to yourself, you may be tempted too. <sup>2</sup>Carry one another's loads, and in this way carry out the law of Christ. <sup>3</sup>If anyone thinks he is something, when in fact he is nothing, he is deceiving himself. <sup>4</sup>Let every man weigh his own work, and then he will have something to be proud of in himself, and not only in comparison with someone else. <sup>5</sup>For every man has to carry his own load.

<sup>6</sup>Those who are taught the word must share all the good things of life with those that teach them.

<sup>7</sup>Make no mistake: God cannot be cheated; whatever a man sows, that he will reap. <sup>8</sup>The man that sows for the flesh will from the flesh reap ruin. The man that sows for the Spirit will from the Spirit reap everlasting life. <sup>9</sup>And let us not grow tired in doing right; for when the time comes, if we do not lose heart, we shall reap. <sup>10</sup>So then, whenever we have opportunity, let us do good to all, and especially to those that belong to the family of the faith.

<sup>11</sup>See what large letters I write with my own hand. <sup>12</sup>These men who are trying to make you receive circumcision, want to make a fine show in the flesh, merely to avoid being persecuted for the cross of Christ. <sup>13</sup>Why, even those who do receive circumcision do not keep the law. Yet they want you to be circumcised, so that they may take pride in your flesh. <sup>14</sup>But far be it from me to take pride in anything, except the cross of our Lord Jesus Christ, \*by which the world has been crucified to me and I to the world. <sup>15</sup>For neither circumcision nor the want of it is anything: a new creation is everything. <sup>16</sup>Peace and mercy be upon all that are guided by this rule, \*and upon the Israel of God.

<sup>17</sup>After this let no man give me any more trouble, for I bear on my body the slave-marks of Jesus.

<sup>18</sup>The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

# THE LETTER OF PAUL TO THE EPHESIANS

**1** Paul, an apostle of Jesus Christ by the will of God;  
To the people of God \*at Ephesus, the faithful in Christ  
Jesus;

<sup>2</sup>Grace to you and peace from God our Father and the Lord  
Jesus Christ.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ,  
who in Christ has blessed us with every spiritual blessing in the  
heavenly world. <sup>4</sup>He chose us in Christ before the foundation  
of the world, that we should be his people, faultless in his sight.

<sup>5</sup>In love he appointed us to be his sons through Jesus Christ  
according to the good will of his purpose, <sup>6</sup>to the praise of his  
glorious grace which he freely gave us in his Beloved one. <sup>7</sup>In  
him we have deliverance through his blood, the forgiveness of  
our offences, according to the wealth of his grace, <sup>8</sup>which he has  
poured out upon us in every kind of wisdom and understanding.

<sup>9</sup>He has made known to us the secret of his will, according to  
the purpose which he planned for us in Christ <sup>10</sup>that, when the  
fullness of the times was worked out, he might unite everything  
in him, everything both in heaven and on earth. <sup>11</sup>In Christ we  
were chosen to be God's possession, appointed by the purpose  
of him who is at work in everything according to the wisdom of  
his will, <sup>12</sup>that, being the first to put our hope in Christ, we  
might bring praise to his glory. <sup>13</sup>In Christ you also put your  
trust, when you heard the word of truth, the good news of your  
salvation; and you were sealed with the promised Holy Spirit,  
<sup>14</sup>\*part-payment of the possessions promised to us at the  
deliverance of God's own people, to the praise of his glory.



<sup>15</sup>For this reason I, too, who have heard of your faith in the Lord Jesus and your love towards all the people of God, do not cease to give thanks for you, <sup>16</sup>as I make mention of you in my prayers. <sup>17</sup>I pray that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation for the knowledge of himself; <sup>18</sup>that your inward eyes may be filled with his light, that you may understand what a hope his calling brings, and what a wealth of glory is laid up for our possession among the people of God, <sup>19</sup>and how immense is the greatness of his power towards us that are believers; this power works with the force of the might <sup>20</sup>which he exercised in Christ, when he raised him from the dead, and seated him at his right hand in the heavenly world, <sup>21</sup>far above all rule and authority and power and lordship, and every name that is named, not only in this age but also in the age that is coming; <sup>22</sup>and he put all things under his feet, and made him the head over all things for the church, <sup>23</sup>which is his body—the fullness of him who \*fills all things everywhere.

**2** You once were dead through the offences and sins, in which you walked, in the way of this present world, <sup>2</sup>in the way of the prince of the power of the air, the spirit that now is at work in the disobedient; <sup>3</sup>among the disobedient we all once lived in the evil desires of our flesh, obeying the will of flesh and mind; and we were by nature children of wrath like all the rest. <sup>4</sup>But God who is rich in mercy, because of the great love that he had for us, <sup>5</sup>while we were dead in our offences, made us alive again with Christ (you have been saved by grace) <sup>6</sup>and raised us up with him, and made us sit with him in the heavenly world in Christ Jesus; <sup>7</sup>to show through the ages to come the immense wealth of his grace in goodness towards us in Christ Jesus. <sup>8</sup>For it is by grace you have been saved through faith; and that not

by your own effort; it is the gift of God; <sup>9</sup>it does not come from works, so that no man may boast. <sup>10</sup>For we are his making; we have been created in Christ Jesus for good works, which God prepared before that we should walk in them.

<sup>11</sup>So remember that you were once heathen in the flesh; you were called the uncircumcision by those that are called the circumcision in the flesh, the circumcision made by the hand of man; <sup>12</sup>at that time you were far from Christ, foreigners to the common life of Israel, ignorant of God's promises in the scriptures, with no hope and no God in the world. <sup>13</sup>But now in Christ Jesus you, who were once far off, have been brought near by the blood of Christ. <sup>14</sup>For he is our peace; he has made the two parts into one whole; he has broken down the dividing wall of hatred; <sup>15</sup>in his own person he has put an end to the Jewish law with its rules and regulations, that he might make peace by creating in himself, out of the two parties, one new man, <sup>16</sup>and might make them both friends with God in one body through his cross, putting the hatred to death by means of it. <sup>17</sup>He came with good news of peace for you who were far away and peace for those who were near; <sup>18</sup>for through him both you and we in the one Spirit have a way of approach to the Father. <sup>19</sup>So, then, you are no longer foreigners or strangers, but fellow-citizens with God's people and members of his household; <sup>20</sup>you are a house built on the foundation of the apostles and the prophets; Jesus Christ himself is the corner-stone; <sup>21</sup>in him the whole building, properly fitted together, grows into a holy temple in the Lord; <sup>22</sup>in him you also are being built up to make a house for God to dwell in by the Spirit.

**3** For this reason I, Paul the prisoner, Christ Jesus' prisoner for the sake of you who once were heathen, <sup>2</sup>if, as I believe, you have heard how the grace of God, given to me for your good,

has ordered it; <sup>3</sup>how by revelation the secret was made plain to me, as I have already written to you briefly; <sup>4</sup>as you read, you will be able to see how I understand the secret of Christ; <sup>5</sup>(in past ages it was not made known to the sons of men, but now it has been revealed to the holy apostles and prophets by the Spirit;) <sup>6</sup>I mean the secret that in Christ Jesus the heathen are fellow-heirs and members of the same body, and sharers in the promise in Christ Jesus through the good news.

<sup>7</sup>Of this good news I was made a servant by the gift of the grace of God given me by the working of his power. <sup>8</sup>Yes, to me this grace was given, though I am less than the least of the people of God, to carry to the heathen the good news of the wealth of Christ, a thing beyond our finding out, <sup>9</sup>and to make plain to all men how the secret purpose is being worked out, which through the ages has been hidden in God, the creator of all things; <sup>10</sup>that now through the church the many-sided wisdom of God might be revealed to the rulers and powers in the heavenly world. <sup>11</sup>This is part of the everlasting purpose, which he has formed in Christ Jesus our Lord; <sup>12</sup>for in him, and by faith in him, we have the courage to approach God with confidence. <sup>13</sup>I beg you, therefore, not to lose heart because of my sufferings on your behalf; for they are your glory.

<sup>14</sup>For this reason I bend my knees before the Father, <sup>15</sup>after whom every family in heaven and on earth is named, <sup>16</sup>that according to the wealth of his glory he may make you strong with power through his Spirit in your inner selves; <sup>17</sup>that Christ may dwell in your hearts through faith; <sup>18</sup>that you may be rooted and grounded in love; that you may have strength to understand, with all God's people, how great is the breadth and length and height and depth, <sup>19</sup>and to know, though it is beyond all knowledge, the love of God; that you may be filled with all the perfection of God.

<sup>20</sup>To him who is able by the power at work in us to do more than all, far beyond all that we ask or think, <sup>21</sup>to him be glory in the church, and in Christ Jesus, through all ages, for ever and ever, Amen.

**4** I beg you, therefore, I who am a prisoner for the Lord's sake, that you live a life worthy of the call that you have received, <sup>2</sup>with great gentleness and quietness, with patience, bearing with one another in love, <sup>3</sup>taking care to keep the oneness of the Spirit in the peace that binds you. <sup>4</sup>There is one body and one Spirit, just as there is one hope in the call that you have received, <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who is above all, and through all, and in all. <sup>7</sup>But grace has been given to each one of us in the measure of the giving of Christ. <sup>8</sup>Thus it is said:

When he went up on high

He took his prisoners with him,

And gave gifts to men.

(<sup>9</sup>Now what does 'he went up' mean, but that he had also \*gone down into the lower parts of the earth? <sup>10</sup>He that \*went down is the same as he that went up above all the heavens, in order that he might fill all things.) <sup>11</sup>And he has given some men as apostles, some as prophets, some as evangelists, some as shepherds, and teachers, <sup>12</sup>for the training of God's people for the work of service, for the building up of the body of Christ; <sup>13</sup>till we, all of us together, reach oneness in faith and in knowledge of the Son of God, and full-grown manhood and the measure of the height of Christ's perfection. <sup>14</sup>So we shall no longer be children, blown about and swung round with every wind of teaching, by the cheating of men with their clever tricks and double-dealing. <sup>15</sup>On the contrary we shall in love hold fast to the truth, and so grow up wholly into him; he, Christ, is the

head; <sup>16</sup>under him the whole body, fitted and held together by means of all the joints provided for it, grows as a body by the proper working of every separate part, and builds itself up in love.

<sup>17</sup>In the Lord, therefore, I declare to you that you must no longer live as the heathen do; <sup>18</sup>their thoughts are without meaning; their minds are in darkness; they are strangers to the life of God, because they have shut their eyes to him; they are ignorant because their minds are stupid; <sup>19</sup>they are without feeling; they have given themselves up to shameless wickedness, to practise every kind of unchastity with exploitation. <sup>20</sup>This is not the way you have learned to know Christ, <sup>21</sup>if, as I believe, you have heard his voice and been taught in him—as truth is in Jesus. <sup>22</sup>You must put away once for all the old self that belongs to your former way of life, that is rotten with the lust for pleasure, <sup>23</sup>and you must be made young again in the spirit of your thoughts, <sup>24</sup>and put on the new self, created in likeness to God, in the righteousness and holiness that belong to truth.

<sup>25</sup>So put away lying and speak the truth, every man with his neighbour; for we are parts of one another. <sup>26</sup>If you are angry, do not sin by letting the sun set on your anger; <sup>27</sup>do not make room for the devil; <sup>28</sup>let the thief steal no more; let him rather work hard, doing an honest job with his hands, so as to have something to give to those in need. <sup>29</sup>Let no bad words pass your lips, but only such as are good for building up, as the occasion demands, so that a blessing may fall on those that hear. <sup>30</sup>Do not pain the Holy Spirit of God \*with which you have been sealed for the day of deliverance. <sup>31</sup>Bitterness and bad temper and anger and loud talk and abuse must be put away from you, and all spite. <sup>32</sup>Be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven \*you.



5 Follow, then, the example of God, like children whom he loves; <sup>2</sup>and live in love, as Christ loved you and gave himself up for you, a sweet-smelling offering and sacrifice to God.

<sup>3</sup>But fornication and every kind of unchastity or exploitation—let them not even be mentioned among you; that is the proper thing for the people of God; <sup>4</sup>no, nor dirty, foolish, or light talk; these things are not right; instead, let there be thanksgiving.

<sup>5</sup>For you know very well that no fornicator, no unchaste person, no exploiter (no idol-worshipper, that is), has any part in the kingdom of Christ and of God. <sup>6</sup>Do not let anyone lead you into sin with empty arguments. Because of these things the wrath of God comes on the disobedient. <sup>7</sup>Have nothing to do with such men; <sup>8</sup>for you once were darkness; but now in the Lord you are light; live like children of light; <sup>9</sup>the fruit of light is found in everything good and right and true.

<sup>10</sup>Try to understand what is pleasing to the Lord; <sup>11</sup>and take no part in the works of darkness—they produce no fruit—but show them up instead; <sup>12</sup>for the things that people do in secret, it is shameful even to speak of; <sup>13</sup>but when anything is shown up by the light, it can be seen; for anything that can be seen is light. <sup>14</sup>Therefore the scripture says:

Awake, O sleeper, and rise from the dead

And Christ shall give thee light.

<sup>15</sup>Be very careful, therefore, how you live; as wise men, not foolish; <sup>16</sup>making good use of your time; <sup>17</sup>for these are evil days. Do not be senseless, but try to understand what the Lord's will is. <sup>18</sup>Do not make yourselves drunk with wine; that leads to loose, wild living; <sup>19</sup>but be filled with the Spirit, and speak to one another in psalms and hymns and spiritual songs, singing and making music to the Lord; <sup>20</sup>give thanks at all times for all things to God our Father in the name of our Lord Jesus Christ.

<sup>21</sup>Put yourselves under the direction of one another in reverence for Christ. <sup>22</sup>Wives, put yourselves under the direction of your husbands in the Lord; <sup>23</sup>for the husband is the head of the wife, just as Christ is the head of the church, and the Saviour of the body. <sup>24</sup>As the church is under the direction of Christ, so are wives under the direction of their husbands in everything.

<sup>25</sup>Husbands, love your wives, just as Christ loved the church, and gave himself up for it, <sup>26</sup>that he might make it holy, cleansing it by the washing of water with the word; <sup>27</sup>and that he might make the church stand before him full of glory, without spot or wrinkle or any such thing, but holy and faultless. <sup>28</sup>So husbands ought to love their wives, as they love their own bodies. <sup>29</sup>The man that loves his wife loves himself. No one ever hated his own flesh; he feeds it and cares for it; just as Christ feeds and cares for the church; <sup>30</sup>for we are parts of his body. <sup>31</sup>Therefore shall a man leave father and mother and be joined to his wife; and the two shall become \*one. <sup>32</sup>The secret meaning is a great truth; my teaching is that it refers to Christ and the church; <sup>33</sup>but, however that may be, you, every one of you, must love his wife, as he loves himself; and the wife must reverence her husband.

**6** Children, be obedient to your parents in the Lord; for this is right.

<sup>2</sup>Honour thy father and mother  
(this is the first commandment with a promise),

<sup>3</sup>That it may be well with thee,

And thou mayest live long on the earth.

<sup>4</sup>Fathers, do not make your children angry, but bring them up in the discipline and training of the Lord.

<sup>5</sup>Slaves, be obedient to your earthly masters with fear and

trembling, in singleness of heart, as to Christ; not with eyeservice as men-pleasers, but as slaves of Christ, doing the will of God from the heart, <sup>7</sup>doing your work as slaves with good will, as for the Lord, not for men; <sup>8</sup>remember that whatever good a man does, he shall receive the same again from the Lord, whether he is a slave or free.

<sup>9</sup>Masters, do the same to them; use no threats; remember that both their Lord and yours is in heaven; and he cares nothing for outward appearances.

<sup>10</sup>Last of all, be strong in the Lord, and in the power of his strength. <sup>11</sup>Put on the armour of God, that you may be able to stand up against the tricks of the devil. <sup>12</sup>For our struggle is not against flesh and blood, but against unseen rulers and powers, against the lords of the darkness of this world, against the spiritual forces of wickedness in the heavenly world. <sup>13</sup>Therefore put on the armour of God, that you may be able to stand up against them in the evil day, and having done all, to stand.

<sup>14</sup>Stand, therefore, with truth as a belt tight round your waist, with righteousness as a breast-plate, <sup>15</sup>and with shoes on your feet, ready like messengers of peace. <sup>16</sup>Above all, take faith for a shield; with that you can put out all the burning arrows of the wicked one. <sup>17</sup>Take the helmet of salvation, and the sword of the Spirit, which is the word of God; <sup>18</sup>pray at all times in the Spirit with every kind of prayer and petition; keep awake for prayer; do not cease to pray for all the people of God, <sup>19</sup>and for me too, that the word may be given me, when I open my mouth, to proclaim with boldness the open secret of the good news, <sup>20</sup>for which I am the King's messenger—in jail, that I may speak boldly as I ought to speak.

<sup>21</sup>That you may know all about me and my affairs, Tychicus, the beloved brother and faithful servant in the Lord, will tell

you everything. <sup>22</sup>I am sending him to you for this very purpose, that you may learn all about us, and be encouraged by him.

<sup>23</sup>Peace be to the brethren and love, with faith from God the Father and the Lord Jesus Christ.

<sup>24</sup>Grace be with all those that love our Lord Jesus Christ with a love that never dies.

# THE LETTER OF PAUL TO THE PHILIPPIANS

**1** Paul and Timothy, slaves of Christ Jesus;

To all God's people at Philippi in Christ Jesus, together with \*the bishops and deacons;

<sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup>I thank my God whenever I remember you; <sup>4</sup>always in every prayer I pray for you all with joy; <sup>5</sup>I thank God for your fellowship in spreading the good news from the first day until now; <sup>6</sup>for I am sure that he that began a good work in you will go on making it better and better until the day of Jesus Christ.

<sup>7</sup>It is right for me to think in this way about you all, because I have you in my heart; during my imprisonment, while I have been defending and proving the truth of the good news, you have all shared with me in the grace of God. <sup>8</sup>For God is my witness how greatly I love you all with the love of Jesus Christ himself. <sup>9</sup>And my prayer is that your love may go on increasing more and more, in knowledge and every kind of understanding, that you may approve what is really good, <sup>10</sup>being sincere and blameless, \*ready for the day of Jesus Christ, <sup>11</sup>and filled with the fruits of righteousness that come through Jesus Christ, to the glory and praise of God.

<sup>12</sup>Now I wish you to know, my brethren, that my life here has in fact advanced the good news; <sup>13</sup>to all in the imperial guard and to all the rest it is plain that my imprisonment is for Christ's sake; <sup>14</sup>and because of this the greater number of the brethren have had their faith in the Lord increased, and been made very much bolder to speak the word of God without fear.



<sup>15</sup> Some indeed preach Christ in envy, to make trouble, but some with good will; <sup>16</sup> these do it out of love, knowing that I am put here to defend the good news; <sup>17</sup> the others make Christ known for their own selfish purposes; without sincerity, supposing that they are giving me trouble in my imprisonment. <sup>18</sup> What of that? Only that in many different ways, whether for their own ends or for the truth's sake, Christ is being made known; and in this I rejoice, yes and will rejoice.

<sup>19</sup> For I know that through your prayers and the help of the Spirit of Jesus Christ it will in the end be my \*salvation; <sup>20</sup> it is my earnest desire and hope that I may have no reason at all to be ashamed, but rather with every kind of boldness, now as always, may do honour to Christ in my body, whether by my life or by my death. <sup>21</sup> For to me, to live is Christ, and to die is gain. <sup>22</sup> But if it is to be life in the flesh, this will mean fruit from my work; yet I cannot tell which I shall choose; <sup>23</sup> I am in a fix between the two. My desire is to fold up my tent and be with Christ, for this is much the best thing. <sup>24</sup> But for your sakes it is very necessary that I should remain in the flesh. <sup>25</sup> I am sure of this; and so I know that I shall remain here, and remain, too, by the side of you all, for your progress and joy in the faith; <sup>26</sup> so that in Christ Jesus you may have greater cause for pride in me, when I come back to you again.

<sup>27</sup> In either case, let your common life together be worthy of the good news of the Christ; whether I come and see you or remain at a distance, let me hear of you that you are standing firm in one spirit, with one mind, struggling shoulder to shoulder for the faith of the good news, <sup>28</sup> not in the least frightened by those who oppose you; that will be a clear sign to them of the destruction coming upon them, and the salvation coming to you, and that from God. <sup>29</sup> For God has given you grace for Christ's sake, not only to trust in Christ, but also to suffer for his sake,

<sup>30</sup>by taking your part in that same struggle which, as once you saw and now you hear, is my struggle too.

2 If, therefore, there is any power in Christ to move you, any power in love to persuade you, if you have any share in the Spirit, any tenderness, any affection, <sup>2</sup>make my joy complete: be of the same mind, united in love, one in heart and soul. <sup>3</sup>Do nothing through party spirit or false pride; in humility let each of you count every one else better than himself, <sup>4</sup>and attend not to his own well-being only, but to the well-being of all the others too. <sup>5</sup>Have this mind \*in you, which \*was in Christ Jesus. <sup>6</sup>Though he was in the form of God, yet he did not count equality with God a thing to be held, <sup>7</sup>but emptied himself, and took the form of a slave, and was born in the likeness of men, <sup>8</sup>and was found in man's shape, and humbled himself, and became obedient to God, even to the point of death, yes, death on a cross. <sup>9</sup>Therefore God has raised him up on high and given him the name which is above every name, <sup>10</sup>that in the name of Jesus every knee should bend, in heaven and on earth and under the earth, <sup>11</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup>So, my beloved, as you have always been obedient, so now not only as in my presence but all the more in my absence, work out your salvation with fear and trembling; <sup>13</sup>for it is God that is at work in you, making you will and work according to his blessed will.

<sup>14</sup>Do everything without grumbling or questioning, <sup>15</sup>that you may be blameless and simple, children of God without fault in a crooked, twisted age, in which you shine like lamps in a dark world. <sup>16</sup>Hold fast the word of life, that I may be able to boast on the day of Christ, that I have not run for nothing or tired myself for nothing. <sup>17</sup>Yes, even if my blood is to be poured out

upon the sacrifice which your faith is offering up in service, I rejoice and congratulate you all; <sup>18</sup>and you in the same way must rejoice and congratulate me.

<sup>19</sup>I hope in the Lord Jesus to send Timothy to you soon, that I may be cheered by news of you. <sup>20</sup>I have no one here like him; he will care sincerely for your well-being; <sup>21</sup>all the others are interested in their own business, not Jesus Christ's. <sup>22</sup>But you know Timothy's character—how, like a son for his father, he has worked like a slave with me, in the service of the good news. <sup>23</sup>Timothy, then, I hope to send to you, as soon as I can see how my case is going. <sup>24</sup>And I trust in the Lord that I shall soon come myself.

<sup>25</sup>I have thought it necessary to send to you Epaphroditus, our brother, my fellow-worker and fellow-soldier, the messenger that you sent to serve my need; <sup>26</sup>for he has been very anxious to see you all, and troubled because you heard that he was sick. <sup>27</sup>And indeed he was sick; he nearly died; but God had mercy on him, and not only on him but on me, too, that I might not have one more sorrow to bear. <sup>28</sup>So I am sending him the more eagerly, in the hope that you may be glad to see him again, and that my sorrow may be made less. <sup>29</sup>Welcome him very gladly, therefore, in the Lord, and hold in honour all who are like him; <sup>30</sup>for he risked his life, and almost lost it, for the sake of Christ's work, to complete, as you could not, your sacrificial service to me.

**3** So now, my brethren, be joyful in the Lord. To write the same things to you is not unpleasant to me, and it is safe for you.

<sup>2</sup>Be on your guard against the dogs, against the evil-doers, against the flesh-cutters. <sup>3</sup>For we are the true circumcision, we who worship in the Spirit of God and take pride in Jesus Christ, and put no trust in the flesh.

<sup>4</sup>Yet I myself have good reason for trusting in the flesh. If any man thinks he has good reason for trusting in the flesh, I have even more; <sup>5</sup>I was circumcised when I was eight days old, of the race of Israel, of the tribe of Benjamin, a Hebrew and the son of Hebrews; as to the law of Moses, a Pharisee; <sup>6</sup>as to my earnestness, a persecutor of the church; as to the righteousness that comes through law, blameless. <sup>7</sup>But all these gains, for Christ's sake I counted as loss. <sup>8</sup>Yes, and I still count everything as loss for the sake of the greatest thing, that is, the knowledge of Jesus my Lord; for his sake I lost everything, and count it as dirt, that I may gain Christ, <sup>9</sup>and be found in him; I have no righteousness of my own, based on law; but I have a righteousness through faith in Christ, a righteousness from God resting on faith; <sup>10</sup>that I may know him, and the power of his resurrection, and the sharing of his sufferings, and may be made like him in his death; <sup>11</sup>in the hope that I may reach the resurrection from the dead.

<sup>12</sup>I do not say that I have already done this, or am already perfect; but I press forward, to take hold, just as I myself was taken hold of by Jesus Christ. <sup>13</sup>Brethren, I do not count myself to have taken hold yet; but one thing I do; I forget the things behind me, and stretch forward to the things in front; <sup>14</sup>I press on towards the goal, for the prize, to which God calls us upward in Christ Jesus. <sup>15</sup>Those of us who are fully grown, let us keep this aim in mind; and if in anything you have a different aim, God will make this also plain to you; <sup>16</sup>only whatever point we have already reached, we must walk straight on.

<sup>17</sup>Follow my example, brethren, all of you, and fix your eyes on those that live by the example that you get from us. <sup>18</sup>For many live, as I have often told you, and I tell you again now with tears—they are enemies of the cross of Christ. <sup>19</sup>Their end is destruction; their god is the stomach; they glory in their shame;

<sup>20</sup>their mind is set on earthly things. Our common life is even now in heaven; and we are waiting for a saviour from heaven, the Lord Jesus Christ, <sup>21</sup>who will change our poor earthly body, and make it like his glorious body through the power by which he is able to put everything under himself.

**4** So, then, my brethren, whom I love and long for, my joy and my crown, stand firm like this in the Lord, beloved.

<sup>2</sup>I beg Euodia and I beg Syntyche to be friends in the Lord.

<sup>3</sup>And I ask you, my true companion, to help these women; for they fought shoulder to shoulder with me in spreading the good news, together with Clement and the rest of my fellow-workers, whose names are in the book of life.

<sup>4</sup>Be glad in the Lord always; I will say it again, be glad. <sup>5</sup>Let all the world know that you will meet a man half-way. The Lord is near. <sup>6</sup>Do not be anxious about anything; but in everything by prayer and petition with thanksgiving make your requests known to God. <sup>7</sup>And the peace of God, beyond our understanding, shall guard your hearts and minds in Christ Jesus.

<sup>8</sup>Last of all, my brethren, whatever is true, whatever is honourable, whatever is right, whatever is pure, whatever is lovely, whatever has a good name; if there is anything virtuous, or praiseworthy—\*fill your minds with these things. <sup>9</sup>What you have learned and received, and heard and seen in me, these things do, and the God of peace will be with you.

<sup>10</sup>It gives me great joy in the Lord that at length your anxiety for me is in full flower; you were indeed anxious, but you had no opportunity. <sup>11</sup>Not that I speak as though I were in need; for I have learnt to be content, whatever my condition may be. <sup>12</sup>I know how to be poor, and I know how to be prosperous. In any and every state I have learnt the secret, how to be full



or hungry, how to live in prosperity or want. <sup>13</sup>I can do anything in him who gives me strength. <sup>14</sup>Yet you did well to take a share in my troubles. <sup>15</sup>You Philippians know that in the early days of the good news, when I left Macedonia, no other church but yours went shares with me in the matter of giving and receiving; <sup>16</sup>for even at Thessalonica you sent more than once to relieve my wants. <sup>17</sup>Not that I am looking for a gift from you now; I am looking for the increasing interest that is being paid to your account. <sup>18</sup>I have been paid in full, I have been overpaid. I have more than enough, now that I have received from Epaphroditus the things you sent, gifts that smell sweet, a sacrifice that God receives and approves. <sup>19</sup>And my God shall supply every one of your needs according to his riches in glory in Christ Jesus. <sup>20</sup>To our God and Father be glory for ever and ever.

<sup>21</sup>Greet every one of the people of God in Christ Jesus. The brethren that are with me greet you. <sup>22</sup>All the people of God greet you, especially those of Caesar's household.

<sup>23</sup>The grace of our Lord Jesus Christ be with your spirit.

# THE LETTER OF PAUL TO THE COLOSSIANS

**1** Paul, an apostle of Christ Jesus, by the will of God, and Timothy our brother;

<sup>2</sup>To the people of God, the faithful brethren in Christ at Colossae;

Grace to you and peace from God our Father.

<sup>3</sup>We give thanks for you always to God, the Father of our Lord Jesus Christ, when we pray for you; <sup>4</sup>because we have been told of your faith in Christ Jesus, and the love which you have for all God's people, <sup>5</sup>and how you look forward in hope to that which is laid up for you in heaven. Of this you have been told before, as part of the word of truth, the good news <sup>6</sup>which reached you—and indeed it is bearing fruit and spreading everywhere in the world, as it is among yourselves—ever since the day when you heard, and understood, the grace of God through the truth; <sup>7</sup>as you were taught it by Epaphras, our beloved fellow-slave, a faithful servant of Christ on <sup>\*</sup>our behalf. <sup>8</sup>It is he, too, that has made known to us your love in the Spirit.

<sup>9</sup>So from the day when we were told this, we have not ceased to pray for you. We have asked that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding; <sup>10</sup>that you may live in a manner that the Lord will approve, pleasing him in everything, bearing fruit in every kind of good work and growing in the knowledge of God. <sup>11</sup>We pray that you may be strengthened with all power, according to the might of his glory, to endure everything and to be patient and joyful, <sup>12</sup>giving thanks to the Father, who has made us ready to take possession of our portion with the people of God in light.

<sup>13</sup>He has freed us from the power of darkness and carried us away into the kingdom of his beloved Son, <sup>14</sup>in whom we have our deliverance, that is, forgiveness of sins.

<sup>15</sup>He is the image of the unseen God, the first-born of all creation; <sup>16</sup>for in him all things were created in heaven and on earth, things seen and unseen, whether thrones or lordships or powers or authorities; all things have been created through him and for him; <sup>17</sup>he is before all things, and in him all things hold together; <sup>18</sup>he is the head of the body, the church; he is the beginning, the first-born from the dead, so that in everything he himself may have the first place. <sup>19</sup>For it pleased God that all his perfection should dwell in Christ, <sup>20</sup>and that through Christ God should bring back into friendship with himself all things in heaven or on earth, making peace by the blood of his cross.

<sup>21</sup>In times past you too were strangers to him; at heart you were his enemies; you lived in wickedness. <sup>22</sup>But now in his body, in his flesh and by his death, he has brought you back into friendship, in order to set you before him holy and faultless and beyond blame, <sup>23</sup>if, as we believe, you are remaining firm and steady in your faith, unshaken in the hope held out by the good news that you have received, the good news which has been offered to every creature under heaven, and of which I, Paul, have been made a servant.

<sup>24</sup>Now I rejoice in my sufferings on your behalf; in my flesh I suffer to the full what Christ left us to suffer for the sake of his body, which is the church. <sup>25</sup>I have been made the servant of the church by the appointment given to me for you, to make the word of God fully known, <sup>26</sup>the secret purpose hidden through all the ages of time, but now at last made plain to God's people. <sup>27</sup>To them God chose to make known how rich and glorious among the heathen is this secret purpose: Christ in you,

the hope of glory. <sup>28</sup>His is the story we tell; we warn every man and we teach every man every kind of wisdom, that we may present every man fully grown in Christ. <sup>29</sup>For this I work, for this I struggle with all my might—all his might at work in me.

**2** I wish you to understand how great a struggle I am having on your behalf, and for those at Laodicea, and all the others who have never seen me face to face. <sup>2</sup>May their hearts be made strong; may they be held together in love; may they enjoy all the wealth of a free understanding, the knowledge of God's secret, of Christ, <sup>3</sup>in whom are all the hidden treasures of wisdom and knowledge. <sup>4</sup>I say this in order that no one may lead you into error with arguments, however persuasive. <sup>5</sup>For though I am absent in body, yet I am present in spirit, and happy to see your good order and the solid steadiness of your faith in Christ.

<sup>6</sup>As, then, you received the Christ, Jesus the Lord, so live in him, <sup>7</sup>rooted and built up in him, firm in the faith, as you were taught it, overflowing with thankfulness.

<sup>8</sup>See that no one carries you away with a worldly knowledge that is empty cheating, handed down from man to man, concerned with the \*forces of nature but not with Christ.

<sup>9</sup>For in Christ the whole perfection of God's nature dwells bodily; <sup>10</sup>in him you have found fullness of life; he is the head of all power and authority; <sup>11</sup>in him you have received a circumcision not made by the hand of man, a circumcision which puts off the whole body of flesh, the circumcision of Christ; <sup>12</sup>with him you were buried in baptism, and in baptism you were raised with him through faith by the working of God who raised him from the dead; <sup>13</sup>with him God made you alive, you who were dead in your offences and the uncircumcision of your flesh; he forgave all your offences; <sup>14</sup>he destroyed the record of the debts

standing against us, and its rules and regulations; he nailed it to the cross, and he put it out of sight. <sup>15</sup>He disarmed all powers and authorities, and made them a public show, and dragged them behind him in the victory-march of Christ.

<sup>16</sup>Therefore no one shall find fault with you in the matter of food or drink, or on questions of feasts or new moons or sabbaths. <sup>17</sup>These things are only a shadow of things to come. The substance is Christ's. <sup>18</sup>You must not be condemned by anyone who demands a humble worship of angels, or who claims a special place because of \*ceremonies he has seen, but in fact is swollen without reason by his fleshly imagination, <sup>19</sup>and does not hold fast to the head, to Christ; under him the whole body, supplied and held together by its joints and muscles, grows with the growth that God gives.

<sup>20</sup>If with Christ you are dead to the \*forces of nature, why do you put yourselves under rules and regulations (just as though you were living in the world): <sup>21</sup>Hold not, taste not, touch not —<sup>22</sup>said of things which all cease to exist, as they are used, according to the sayings and doctrines of men? <sup>23</sup>Things like these have indeed the appearance of wisdom; they produce the form of religion, and false humility, and stern discipline of the body, but they have no value in controlling the lust of the flesh.

**3** Since then, you were raised with Christ, set your minds on the things that are above, where Christ is, seated at the right hand of God. <sup>2</sup>Fix your thoughts on things above, not on things on the earth. <sup>3</sup>For you are dead, and your life is hidden with Christ in God. <sup>4</sup>When Christ, our life, appears, then you also shall appear with him in glory.

<sup>5</sup>Put to death, therefore, every part of you that is earthly: fornication, unchastity, passion, evil desire, and exploitation (for this is idol-worship); <sup>6</sup>because of these things the Wrath of



God is to come upon the disobedient. <sup>7</sup>Among the disobedient you also once spent your time, when you lived in these sins. <sup>8</sup>Now you must also put away all these: anger, bad temper, malice, abuse, dirty talk from your mouths. <sup>9</sup>Do not lie to one another; put off the old self with its old habits, <sup>10</sup>and put on the new self which is being made new in knowledge, in the likeness of its Creator. <sup>11</sup>In it there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, \*savage, slave, free man: Christ is all and in all.

<sup>12</sup>Put on, therefore, as God's chosen people, holy and beloved, tenderness of heart, kindness, humility, meekness, patience; <sup>13</sup>bear with one another, and, if any has a reason for complaint against any, forgive one another. The Lord has forgiven you; you also must forgive. <sup>14</sup>Above all, put on love, which binds all together in perfection. <sup>15</sup>And let the peace of God rule in your hearts; for to this you were called in the one body. And be thankful. <sup>16</sup>Let the word of Christ dwell in you richly with all wisdom; teach and warn one another, with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. <sup>17</sup>And whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

<sup>18</sup>Wives, be under the direction of your husbands, as in the Lord is right. <sup>19</sup>Husbands, love your wives and do not treat them roughly. <sup>20</sup>Children, obey your parents in everything; for this in the Lord is pleasing to God. <sup>21</sup>Fathers, do not make your children angry, lest they lose heart. <sup>22</sup>Slaves, obey your earthly masters in everything, not with eye-service, as men-pleasers, but with singleness of heart, in reverence for the Lord. <sup>23</sup>Whatever you do, work heartily, as for the Lord, and not for men; <sup>24</sup>remember that you will receive from a master a great possession as your reward; you are slaves of the Lord Christ. <sup>25</sup>Every

wrong-doer will be paid back for the wrong he has done; God cares nothing for outward appearances.

**4** Masters, give your slaves just and fair treatment; remember that you too have a master in heaven.

<sup>2</sup>Keep on praying always; keep awake in your prayer, and be thankful; <sup>3</sup>pray for us too, that God may open to us a door for the word, that we may speak the secret truth of Christ, for which I am in prison, <sup>4</sup>that I may make it clearly known, as I ought to speak it.

<sup>5</sup>Towards those outside the church behave wisely; make good use of your time; <sup>6</sup>let your speech always be gracious, with salt in it: then you will know what answer to give to everyone.

<sup>7</sup>Tychicus will tell you all about me; he is a beloved brother and faithful servant, and fellow-slave in the Lord. <sup>8</sup>I am sending him to you for this very thing: I want you to know how we are, and I want him to give you some encouragement. <sup>9</sup>With him I am sending Onesimus, a faithful and beloved brother, who is one of ourselves. They will tell you all that has been happening here.

<sup>10</sup>Aristarchus, my fellow-prisoner, greets you, and Mark the cousin of Barnabas (about him you have already had directions: if he comes to you, welcome him), <sup>11</sup>and Joshua called Justus; these are converts from the Jewish faith, the only ones working with me for the kingdom of God; they have been a great comfort to me. <sup>12</sup>Epaphras, who is one of yourselves, a slave of Christ Jesus, greets you; he is always struggling in his prayers for you, that you may stand up fully grown and fully persuaded in everything that God wills. <sup>13</sup>I bear him witness that he has worked hard for you, and for those at Laodicea and Hierapolis. <sup>14</sup>Luke, the beloved physician, greets you, and Demas too.

<sup>15</sup>Greet the brethren at Laodicea, and Nymphas and the church in their house.

<sup>16</sup>When this letter has been read to you all, please see that it is read in the church at Laodicea, and see too that you read the letter from Laodicea. <sup>17</sup>And say to Archippus, See that you complete the piece of service that you have had given to you in the Lord.

<sup>18</sup>This greeting is in my own hand, Paul's hand. Remember my chains. Grace be with you.

# THE FIRST LETTER OF PAUL TO THE THESSALONIANS

**1** Paul and Silas and Timothy;  
To the church of the Thessalonians in God the Father,  
and the Lord Jesus Christ;  
Grace to you and peace.

<sup>2</sup>We give thanks to God at all times for you all, making mention of you in our prayers; <sup>3</sup>we never forget your faithful work, and your loving service and your enduring hope in our Lord Jesus Christ, in the presence of our God and father. <sup>4</sup>O brethren whom God loves, we know that he has chosen you; <sup>5</sup>for our good news came to you not with words only, but also with power and with the Holy Spirit and with complete certainty. You know what sort of life we led among you for your good. <sup>6</sup>You modelled yourselves on us and on the Lord; in all your trials you welcomed the word with joy in the Holy Spirit, <sup>7</sup>so that you became an example to all believers in Macedonia and in Greece. <sup>8</sup>Indeed the word of the Lord has gone sounding out from you not only in Macedonia and in Greece; everywhere the story of your faith in God has spread, so that there is no need for us to speak of it. <sup>9</sup>Why, people of their own accord are talking about us, of that visit of ours to you, and how you turned from idols to God, to become the slaves of a God who is living and true, <sup>10</sup>and to wait for the coming of his Son from heaven, whom he raised from the dead, Jesus, who delivers us from the wrath to come.

**2** You know yourselves, brethren, that our visit to you was not a failure. <sup>2</sup>At Philippi we had been ill-treated and insulted, as you know; but in the power of our God we took courage, and struggled on, and declared to you the good news of God. <sup>3</sup>Our message springs not from error nor from uncleanness, nor do we use trickery; <sup>4</sup>on the contrary we only speak as we have been tested by God and found fit to be trusted with the good news; we are trying to please not men, but God, who tests our hearts. <sup>5</sup>We have never used smooth words, as you know; nor (as God knows) a cloak for selfish ends; <sup>6</sup>we never demanded honour from men, whether yourselves or any others, though, as apostles of Christ, we might have stood on our rights. <sup>7</sup>On the contrary, we behaved gently, when we were with you, like a mother nursing her children; <sup>8</sup>we loved you so much that we were ready to share with you not only the good news of God, but our very lives, so dear had you become to us.

<sup>9</sup>You remember, brethren, how we worked and toiled; how, while proclaiming the good news to you, we were busy at our trade night and day, so as not to be a nuisance to any of you. <sup>10</sup>You will bear witness and God will bear witness, how our conduct towards you who are believers was holy and upright and blameless; <sup>11</sup>you have not forgotten how, like a father with his children, we urged and encouraged you one by one, calling upon you solemnly <sup>12</sup>so to live as to please God, who calls you into his kingdom and glory.

<sup>13</sup>For this further reason we give thanks to God continually, that when you heard from our lips the word of God, you welcomed it not as man's word, but God's; as indeed it is, a word, moreover, which is at work actively in you who are believers. <sup>14</sup>For you followed the example, brethren, of the churches of God, in Christ Jesus, that are in Judea; you suffered from your fellow-countrymen the same things as they suffered from the



Jews; <sup>15</sup>the Jews killed both the Lord Jesus and the prophets and drove us out; they are displeasing to God and enemies of all mankind; <sup>16</sup>they continually try to prevent us from speaking the word of salvation to the heathen, they have long been filling up the measure of their sins; but the Wrath has come upon them at last.

<sup>17</sup>But when for a short time we had lost you, brethren (out of sight, not out of mind), we were the more eager and anxious to see you again; <sup>18</sup>so we determined to come to you, I, Paul, at least, more than once; but Satan stopped us. <sup>19</sup>For what is our hope or joy or crowning pride, what but you, in the presence of our Lord Jesus Christ at his coming? <sup>20</sup>You indeed are our glory and our joy.

**3** So when we could not bear it any longer, we made up our minds to be left behind at Athens alone, <sup>2</sup>and sent Timothy our brother, God's servant in the good news of Christ, to strengthen and encourage you in your faith, <sup>3</sup>so that in spite of these troubles none of you might be led away. You know yourselves that trouble cannot be avoided. <sup>4</sup>For when we were among you, we told you repeatedly that trouble was bound to come; and it did come, as you know very well. <sup>5</sup>For this reason, when I could bear it no longer, I sent for news of your faith, in case the tempter had tempted you, and all our work might come to nothing. <sup>6</sup>But now Timothy has just come back to us from you, and given us good news of your faith and love, of how you always remember us kindly, and have been as anxious to see us as we are to see you; <sup>7</sup>so we feel encouraged, brethren, about you, in spite of all our difficulties and troubles, encouraged by your faith. <sup>8</sup>For now we are truly alive, if you are standing firm in the Lord. <sup>9</sup>How can we thank God enough for you, for all the joy we feel about you in the presence of our God, <sup>10</sup>as we

pray night and day most earnestly that we may see your faces again, and supply anything that your faith may need?

<sup>11</sup>Now may our God and Father himself, and our Lord Jesus, open up our way to you; <sup>12</sup>and may the Lord make you grow and increase in love towards one another and to all men (as we do towards you), <sup>13</sup>making you stand firm and faultless in holiness in the sight of our God and Father, at the coming of our Lord Jesus with all his holy ones.

**4** And now, brethren, we beg you and urge you in the Lord Jesus: you received direction from us how to live and please God; and you are living that life now; live it more and more. <sup>2</sup>You know what rules we gave you through the Lord Jesus: <sup>3</sup>God's will is this, that you be holy; that you keep yourselves from fornication; <sup>4</sup>that each of you learn to \*keep his body in holiness and honour, <sup>5</sup>not in the heat of lust, like the heathen, who do not know God; <sup>6</sup>that none break the commandment and exploit his brother in this matter; for the Lord will punish all these things, as we have already told you and solemnly warned you; <sup>7</sup>for God called us not for uncleanness but to holiness; <sup>8</sup>so, then, he that disobeys, disobeys not man but God, who gives his Holy Spirit to you.

<sup>9</sup>Concerning love of your brethren there is no need for us to write to you, because you have been taught by God to love one another; <sup>10</sup>and indeed you are showing this love to all the brethren in all Macedonia. But we urge you, brethren, to show it more and more, <sup>11</sup>and to try hard to live quietly, and mind your own business, and work with your hands, as we told you, <sup>12</sup>so that you may win the respect of outsiders and be dependent on no man.

<sup>13</sup>As to those who are falling asleep in death, brethren, we wish you to understand this: you should not be filled with

sorrow like the rest of men, who have no hope. <sup>14</sup>For as surely as we believe that Jesus died and rose again, so also God will bring again with Jesus those who have fallen asleep through him. <sup>15</sup>This we tell you by the word of the Lord: we that are still alive, we that are left at the coming of the Lord, shall not be there before those that have been asleep. <sup>16</sup>The Lord himself, with a word of command and the voice of an archangel and the sound of the trumpet of God, shall come down from heaven; <sup>17</sup>and the dead in Christ shall rise first; then we that are still alive, we that are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall be for ever with the Lord. <sup>18</sup>Encourage one another, therefore, with these words.

**5** About times and seasons, brethren, there is no need that we should write anything to you; <sup>2</sup>for you know very well yourselves that the Lord is to come like a thief in the night. <sup>3</sup>When men say, All is well, there is no danger, then destruction will come on them suddenly, like birth-pains on a woman with child, and they shall not escape. <sup>4</sup>But you, brethren, are not in darkness, that the Day should come on you like a thief. <sup>5</sup>For you are all sons of light and sons of the day; we are not of the night or of the dark. <sup>6</sup>Let us not, then, sleep like the rest of men; let us be wide awake and on guard. <sup>7</sup>For those that sleep, sleep at night; and drunkards are drunk at night. <sup>8</sup>But let us, who are of the day, be on guard, wearing faith and love for a breast-plate and the hope of salvation as a helmet. <sup>9</sup>For God has not appointed us for wrath, but for the winning of salvation, through our Lord Jesus Christ, <sup>10</sup>who died for us, so that, whether awake or asleep, we might be alive with him. <sup>11</sup>Therefore encourage one another, and build one another up, as you have been doing.

<sup>12</sup>We beg you, brethren, to respect those that are working among you, taking the lead in the Lord, and giving you warning. <sup>13</sup>Hold them in high honour, with love, for their work's sake. Be at peace with one another. <sup>14</sup>And we urge you, brethren, to warn the idle, encourage the faint-hearted, help the weak, keep your temper with everyone. <sup>15</sup>See that no one returns evil for evil, but on the contrary try hard to do good to one another always, and to everyone. <sup>16</sup>Be joyful always; <sup>17</sup>pray continually; <sup>18</sup>in everything give thanks to God; for this is God's will for you in Jesus Christ. <sup>19</sup>Do not put out the Spirit's fire; <sup>20</sup>do not neglect the words of prophets; <sup>21</sup>test everything, hold fast what is good, <sup>22</sup>avoid every kind of evil.

<sup>23</sup>And may the God of peace himself make you holy through and through; may you be kept, spirit and soul and body entire, free from fault at the coming of our Lord Jesus Christ. <sup>24</sup>God who calls you can be trusted; he will do it.

<sup>25</sup>Brethren, pray for us.

<sup>26</sup>Greet all the brethren with a holy kiss.

<sup>27</sup>I command you in God's name that this letter be read to all the brethren.

<sup>28</sup>The grace of our Lord Jesus Christ be with you.

# THE SECOND LETTER OF PAUL TO THE THESSALONIANS

**1** Paul and Silvanus and Timothy;  
To the church of the Thessalonians in God our Father,  
and the Lord Jesus Christ;

<sup>2</sup>Grace and peace to you from God the Father, and the Lord  
Jesus Christ.

<sup>3</sup>We have to give thanks to God for you always, brethren; it  
is only what you deserve; for your faith is growing more and  
more, and the love of every one of you for one another is in-  
creasing, <sup>4</sup>so much that in the churches of God we ourselves  
boast of your endurance and faith, in all the troubles and  
difficulties you have to bear.

<sup>5</sup>This is a sign of the righteous judgement of God, that you  
are to be worthy of the kingdom of God, for the sake of which  
you are suffering; <sup>6</sup>since it is just in God's eyes that he should  
repay with trouble those that are troubling you, <sup>7</sup>and give relief  
to you that are being troubled, and to us, when the Lord Jesus  
appears from heaven, together with the angels of his power, <sup>8</sup>in  
a flaming fire, to punish those that do not know God and those  
that are disobedient to the good news of our Lord Jesus; <sup>9</sup>they  
shall pay the price, everlasting destruction, far from the face of  
the Lord and the glory of his power, <sup>10</sup>when he comes on that  
day to be glorified in his holy people and to be wondered at in  
all that have faith in him, because the witness that we bore to  
you was believed. <sup>11</sup>For this reason we pray for you at all times,  
that our God may make you worthy of his calling, and may by  
his power perfect you in every good purpose and every work of



faith; <sup>12</sup>so that the name of the Lord Jesus Christ may be glorified in you, and you in him, by the grace of our God and the Lord Jesus Christ.

**2** As to the coming of our Lord Jesus Christ, brethren, and our gathering together to meet him, <sup>2</sup>we beg you not to be so readily troubled in mind or disturbed; as though you had been told by us, either in the Spirit or by word or by letter, that the day of the Lord has already come; <sup>3</sup>let no one mislead you in any way; for the great rebellion must first begin, and the man of sin appear, the lost soul, <sup>4</sup>who shall oppose and lift himself up against every so-called god and every object of worship, seating himself in the temple of God and declaring himself to be God. <sup>5</sup>Have you forgotten that, while I was still with you, I told you these things? <sup>6</sup>So now you must understand what is holding him back, that he may appear at his own time. <sup>7</sup>For the secret power of lawlessness is already at work; <sup>8</sup>but only until he that holds back the evil is taken out of the way; then indeed the lawless one will appear; but the Lord Jesus shall destroy him with the breath of his mouth, and bring him to nothing by his appearance when he comes. <sup>9</sup>The coming of the lawless one shall be by the working of Satan, with every kind of false miracle, and false signs and wonders, <sup>10</sup>and wicked tricks to deceive those that are on the road to destruction, since they refuse to love the truth by which they might have been saved; <sup>11</sup>therefore God shall send upon them a power to deceive them, so that they shall believe the lie, <sup>12</sup>that all may be condemned who refuse to believe in the truth, and take delight in evil. <sup>13</sup>But as for us, we have to give thanks to God at all times, brethren beloved of God, because God chose you as the first-fruits of his harvest, that you might be saved through the holiness which the Spirit gives and through faith in the truth; <sup>14</sup>to this God called

you through our good news, that you may make the glory of our Lord Jesus Christ your own. <sup>15</sup>Stand firm, therefore, brethren, and hold fast to the teaching delivered to you by us whether by word of mouth or by letter.

<sup>16</sup>And may our Lord Jesus Christ himself and God our Father, who loved us and gave us by his grace everlasting comfort and good hope, <sup>17</sup>comfort your hearts, and make you stand firm in every good work and word.

**3** And now, brethren, pray for us, that the word of the Lord may run swiftly and gloriously, as it did with you, <sup>2</sup>and that we may be delivered from wicked and evil men; for not all have faith. <sup>3</sup>But the Lord can be trusted; he will make you stand firm and guard you from the evil one. <sup>4</sup>In the Lord we are confident that you are doing and will do the things that we command. <sup>5</sup>And may the Lord direct your hearts into the love of God, and the endurance of Christ.

<sup>6</sup>We command you, brethren, in the name of our Lord Jesus Christ, to avoid any brother who is living a lazy life, not in accordance with the teaching they have received from us. <sup>7</sup>You know yourselves that you ought to follow our example; <sup>8</sup>for we were not lazy when we were with you; we did not take food from anyone without payment; on the contrary we worked hard, night and day, so as not to be a nuisance to any of you; <sup>9</sup>not that we had not the right, but we wanted to give you an example to follow. <sup>10</sup>For when we were with you, we gave you this rule: If any man is not willing to work, let him not eat either. <sup>11</sup>For we hear of some among you living a lazy life, with no business of their own, just busybodies. <sup>12</sup>We command and beg all those in the Lord Jesus Christ to work at a trade quietly, and eat their own food. <sup>13</sup>And you, my brethren, must never grow tired of doing right.

<sup>14</sup>If anyone refuses to obey our orders in this letter, note that man; have nothing to do with him, that he may be ashamed of himself; <sup>15</sup>but do not consider him an enemy; warn him as a brother.

<sup>16</sup>And the Lord of peace himself give you peace at all times in every way. The Lord be with you.

<sup>17</sup>This greeting is in my own hand, Paul's hand; this is my mark in all my letters; this is how I write.

<sup>18</sup>The grace of our Lord Jesus Christ be with you all.

# THE FIRST LETTER OF PAUL TO TIMOTHY

1 Paul, an apostle of Christ Jesus by the command of God our Saviour and of Christ Jesus our hope;

<sup>2</sup>To Timothy, my true son in the faith;

Grace, mercy and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup>I urged you to stay at Ephesus, when I was on my way to Macedonia, so that you might warn certain persons not to teach a different doctrine, <sup>4</sup>nor to pay attention to strange tales and endless family-trees, for these things lead to useless discussions, rather than to God's plan of salvation, which is a matter of faith.

<sup>5</sup>But the purpose of the warning is love from a pure heart, a good conscience and a sincere faith. <sup>6</sup>Certain persons have left these things, and turned away to empty arguments; <sup>7</sup>they want to be teachers of the law, but they understand neither the words they use, nor the things they speak so confidently about.

<sup>8</sup>We know, of course, that the law is valuable, if one uses it in the proper way, <sup>9</sup>not forgetting that law is made, not for the good man, but for the lawless and disorderly, for the ungodly and sinful, for those to whom nothing is holy or spiritual, for those that strike father or mother, <sup>10</sup>for murderers and fornicators, for sodomites and slavers, for liars and false swearers, and everything else contrary to healthy doctrine, <sup>11</sup>according to the glorious good news of the blessed God, which has been put in my keeping.

<sup>12</sup>I give thanks to him that has strengthened me, Christ Jesus

our Lord, because he has judged me to be faithful, and has put me in his service; <sup>13</sup>though formerly I blasphemed and persecuted and abused him, mercy was shown me, because I had done it ignorantly in unbelief; <sup>14</sup>and the grace of our Lord overflowed upon me, together with faith and love in Christ Jesus. <sup>15</sup>It is a word you can trust, it deserves a great welcome, that Christ Jesus came into the world to save sinners; of sinners I am first; <sup>16</sup>but mercy was shown to me, in order that, in me first, Jesus Christ might make known how patient he is, as an example to those that were to have faith in him and everlasting life. <sup>17</sup>Now to the King of the ages, undying, unseen, the only God, be honour and glory for ever and ever. Amen.

<sup>18</sup>This rule I pass into your keeping, Timothy my son, in accordance with the earlier words of the prophets about you: fight the good fight with these arms, holding fast to your faith and a good conscience. <sup>19</sup>Some have done violence to conscience and so made shipwreck of their faith; <sup>20</sup>among them Hymenaeus and Alexander, whom I have handed over to Satan, that they may learn not to blaspheme.

**2** I urge, then, first of all, that prayers and petitions, requests and thanksgivings be made for all men; <sup>2</sup>for kings and all in authority, that we may live peaceful and quiet lives, godly and serious in everything. <sup>3</sup>This is a good thing; it is pleasing to God our Saviour, <sup>4</sup>who desires all men to be saved and come to the knowledge of the truth. <sup>5</sup>For there is one God, and one peace-maker between God and man, himself man, Christ Jesus, <sup>6</sup>who gave himself as the price of freedom for all men; of this truth witness was to be given at the proper time; <sup>7</sup>and for this I was appointed preacher and apostle (I am speaking no lie, but the truth), a teacher of the heathen in faith and truth.

<sup>8</sup>I desire, then, that the men pray in every place, lifting up



holy hands, with no anger or quarrelling; <sup>9</sup>and that the women, on their part, dress in a fit and proper manner, modestly and quietly, not with plaited hair or gold or pearls or costly clothing, <sup>10</sup>but rather with good works, as is suitable to women who lay claim to godliness.

<sup>11</sup>A woman must learn silently and humbly. <sup>12</sup>I permit no woman to teach or rule over the man; she must be silent. <sup>13</sup>For Adam was formed first, Eve afterwards; <sup>14</sup>and Adam was not deceived; the woman was deceived and fell into sin; <sup>15</sup>but woman shall be saved by child-bearing, if she continues in faith and love and holiness with modesty.

**3** It is a saying you can trust, that, if a man is eager for the office of \*bishop, he desires excellent work. <sup>2</sup>A \*bishop, then, must be a man of faultless character, married once only, temperate, master of himself, of regular habits, a generous host, a good teacher; <sup>3</sup>no drunkard, not violent; friendly, not quarrelsome, nor fond of money; <sup>4</sup>ruling his own household wisely and well, keeping his children controlled and respectful. <sup>5</sup>(If a man does not know how to rule his own household, how shall he take care of the church of God?) <sup>6</sup>He must not be a new convert, or he may swell with pride and fall under condemnation like the devil. <sup>7</sup>He must also have a good name among those outside the church, or he may fall into disgrace and the devil's trap.

<sup>8</sup>Deacons in turn must be serious men, not tale-bearers, not given to much wine, not traders in spiritual things; <sup>9</sup>they must hold fast the open secret of the faith with a good conscience. <sup>10</sup>Let them first be tested, and then if they are found faultless, let them serve as deacons. <sup>11</sup>As for \*the women, they too must be serious, not tale-bearers, but in every way temperate and trustworthy. <sup>12</sup>Let deacons be married once only; let them rule their children and their households well. <sup>13</sup>For they that have

served well as deacons, take a good step forward themselves, and also win confidence in the faith of Jesus Christ.

<sup>14</sup>Though I hope to come to you soon, I am writing like this to you, <sup>15</sup>in case I am kept back, so that you may know how men ought to behave themselves in the household of God, which is the church of the living God, the pillar and support of the truth. <sup>16</sup>And who does not admit how great a thing is the open secret of our religion:

He who appeared in the flesh,  
Was proved in the Spirit,  
Was seen by angels,  
Was preached among the heathen,  
Was believed on in the world,  
Was received up again in glory?

**4** But the Spirit declares in so many words that in later days some will fall away from the faith; they will pay attention to deceiving spirits and the teaching of evil spirits, <sup>2</sup>through the false pretences of liars, whose consciences are burnt black, as with a hot iron, <sup>3</sup>who teach men to avoid marriage and to keep from certain kinds of food, which God created to be received with thankfulness, by those who believe and know the truth. <sup>4</sup>Everything that God has created is good, and nothing is to be refused, if only it be eaten with thankfulness; <sup>5</sup>for it is made holy by the word of God and by prayer.

<sup>6</sup>If you give the brethren these directions, you will be a good servant of Christ Jesus, inwardly feeding on the words of the faith, and of the good teaching you have followed until now. <sup>7</sup>Shut your ears against silly old wives' tales. <sup>8</sup>Train yourself in godliness; bodily training is of some small use; but godliness is of use for everything; it has in it the promise both of this life, and of the life to come. <sup>9</sup>This is a word you can trust; it deserves

a great welcome: <sup>10</sup>we work and struggle for this, because we have our hopes set upon the living God, who is the Saviour of all men, and especially of believers.

<sup>11</sup>Command and teach these things. <sup>12</sup>Let no one look down on you because you are young; be an example to the faithful in speech, in conduct, in love, in purity. <sup>13</sup>Till I come, give yourself to public reading, to preaching, to teaching. <sup>14</sup>Do not neglect the gift which was given you through the action of prophets, when hands were laid on you by the elders; <sup>15</sup>attend to these things, give yourself altogether to them, that your progress may be plain to all. <sup>16</sup>Look to yourself and to your teaching; keep on at these things; for if you do so, you shall save both yourself and those that hear you.

**5** Never correct an older man sharply; warn him as you would your father, and the younger men as brothers, <sup>2</sup>the older women as mothers, and the younger women as sisters, in perfect chastity.

<sup>3</sup>Honour widows that are really widows. <sup>4</sup>If a widow has children or grand-children, let them learn that the first duty of godliness is towards their own households, and that they should repay their parents and grandparents; for this is pleasing to God.

<sup>5</sup>A widow, who is really a widow and alone in the world, has her hopes fixed on God and continues night and day in prayers and petitions. <sup>6</sup>But the pleasure-loving widow is dead before she dies. <sup>7</sup>Lay down these rules, that they may give no cause for blame. <sup>8</sup>If a man does not provide for his relations, and most of all for his own family, he has disowned the faith; he is worse than an unbeliever.

<sup>9</sup>Let no woman be registered as a widow unless she is sixty years old, has lived with one husband only, <sup>10</sup>and has a good name for good works as a woman who has brought up children,

been a generous hostess, washed the feet of God's people, helped those in trouble, and given herself to all kinds of good works.

<sup>11</sup> Younger widows you should not register; for when they throw off the control of Christ, they want to marry, <sup>12</sup>and so are found guilty of breaking their first promise. <sup>13</sup>In addition they learn to be idlers, going from house to house, and not only idlers but gossips too, and busybodies, repeating things they have no right to repeat. <sup>14</sup>Therefore I wish the younger widows to marry, to bear children, to look after their homes, and to give no opportunity for the enemy to attack us. <sup>15</sup>For already some have turned away after Satan.

<sup>16</sup>If any woman, who is a believer, has widowed relations, she must take care of them; the church must not have that weight to carry; the church must take care of widows who are really widows.

<sup>17</sup>\*Elders who rule wisely must be counted worthy of double honour, especially those who have the heavy duty of preaching and teaching; <sup>18</sup>for scripture says:

Thou shalt not tie up the mouth of the ox

When it is treading out the grain;

and:

The workman earns his wages.

<sup>19</sup>Do not receive an accusation against an \*elder except on the word of two witnesses or three. <sup>20</sup>As for those that continue in sin, warn them in the presence of all, so that the rest may be afraid.

<sup>21</sup>I call upon you in the presence of God and of Christ Jesus and of the angels, the chosen ones, that you keep these rules without undue favour to any, leaning neither to this side nor to that.

<sup>22</sup>Do not be in a hurry to ordain a man; do not take part in other men's sins; keep yourself pure. <sup>23</sup>Stop drinking only

water; take a little wine for your stomach's sake, because of your many illnesses.

<sup>24</sup> Some men's sins are perfectly plain to see; they lead the way to judgement; others' sins do not appear till later. <sup>25</sup> In the same way, good deeds are perfectly plain to see; and even when they are not, they cannot remain for ever out of sight.

**6** All who are under the yoke of slavery must consider their masters worthy of all respect, lest the name of God and our teaching be spoken against. <sup>2</sup> Slaves of masters that are believers must not look down on them, because they are brethren; on the contrary they must give them better service, because those who receive it are believers and beloved.

So teach and so preach. <sup>3</sup> If anyone teaches a different doctrine, and does not accept the sound words of our Lord Jesus Christ and truly religious teaching, <sup>4</sup> his head is swollen with pride, he knows nothing, he has a diseased love of discussions and disputes about words which only lead to envy, quarrelling, abusive language, ill-natured suspicions, <sup>5</sup> never-ending arguments between men ruined in mind and entirely without truth, who suppose that religion is a means of gain. <sup>6</sup> And religion is a means of gain, if a man has a contented spirit; <sup>7</sup> for we bring nothing into the world, and we can take nothing out; <sup>8</sup> if we have food and covering, we shall be satisfied with these. <sup>9</sup> But those that desire to be rich, fall into temptation and a trap, into many senseless and damaging desires, which drag mankind down into ruin and destruction. <sup>10</sup> For the love of money is a root of every kind of evil; and some who set themselves to get it, have wandered away from the faith, and cut themselves to the heart with many sorrows.

<sup>11</sup> But you, man of God, fly from these things, and follow after righteousness, true religion, faith, love, endurance, and a



forgiving spirit; <sup>12</sup>fight the good fight of the faith, take hold of everlasting life, to which you were called, when you made the good confession in the presence of many witnesses. <sup>13</sup>I call upon you in the sight of God, who keeps all things alive, and of Christ Jesus who made the good confession before Pontius Pilate, <sup>14</sup>that you keep the commandment without spot, without fault, until our Lord Jesus Christ appears. <sup>15</sup>For in his own time God shall cause him to appear; he is the blessed and only Ruler, King of kings and Lord of lords; <sup>16</sup>he alone is undying; he dwells in light that none may come near; no man has seen or can see him; to him be honour and power everlasting. Amen.

<sup>17</sup>Call upon those that are rich in this present world not to have a high opinion of themselves, and not to fix their hopes on riches, an uncertain thing, but on God who supplies all things richly for our enjoyment. <sup>18</sup>They are to do good, to be rich in good works, open-handed, ready to share, <sup>19</sup>storing up treasure on which to build in the time to come, so that they may take hold of the life that is life indeed.

<sup>20</sup>O Timothy, guard that which has been put in your keeping, and turn your back on the ungodly empty talk and arguments of what is falsely called knowledge; <sup>21</sup>some by professing this, have, in the matter of the faith, shot wide.

Grace be with you.

# THE SECOND LETTER OF PAUL TO TIMOTHY

**1** Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life in Jesus Christ;

<sup>2</sup>To Timothy, my beloved son;

Grace, mercy and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup>I thank God, whom I serve with a clear conscience, as my fathers did before me, when I make continual mention of you in my prayers; night and day I have a great desire to see you <sup>4</sup>(I remember your tears) that my joy may be complete. <sup>5</sup>For I call to mind your heart-felt faith, faith which first dwelt in your grandmother Lois and your mother Eunice, and now, I am persuaded, dwells in you too. <sup>6</sup>Therefore I would remind you to fan the flame of that spiritual gift of God, which is yours by the laying on of my hands. <sup>7</sup>For God gave us a spirit, not of faint-heartedness, but of power and love and self-mastery.

<sup>8</sup>Do not be ashamed, therefore, of witnessing to our Lord, nor of me, his servant in chains; but, on the contrary, endure hardship with me for the good news by the power of God. <sup>9</sup>God has saved us and called us to a life of holiness, not for what we have done, but because of his own purpose, and that grace which, before time began, was given to us in Christ Jesus, <sup>10</sup>and now has been revealed by the appearing of our Saviour Christ Jesus. He has destroyed death and brought everlasting life to light through the good news; <sup>11</sup>of this good news I was appointed messenger and apostle and teacher. <sup>12</sup>That is why I am suffering like this; yet I am not ashamed; I know whom I have

trusted, and I am persuaded that he is able to guard that which I have put in his keeping until that day. <sup>13</sup>Keep to the pattern of sound words which you have heard from me, in the faith and love of Christ Jesus. <sup>14</sup>Guard that precious thing which has been put in your keeping, guard it through the Holy Spirit who dwells in us.

<sup>15</sup>You know that all my friends in Roman Asia have turned their backs on me; among them Phygelus and Hermogenes. <sup>16</sup>On the household of Onesiphorus may God have mercy; for many times he did my heart good, and he was not ashamed of my imprisonment; <sup>17</sup>when he arrived in Rome, he searched eagerly for me and found me <sup>18</sup>(may the Lord grant that he find mercy from the Lord on that day); and you know very well how much he helped me at Ephesus.

**2** Be strong, therefore, my son, in the grace of Christ Jesus. <sup>2</sup>All the things that you heard from me in the presence of many witnesses, hand on to faithful men, who will be able to teach others. <sup>3</sup>Accept your share of suffering, live as a good soldier of Christ Jesus. <sup>4</sup>No soldier on active service busies himself with the affairs of civil life; his aim is to satisfy his commander. <sup>5</sup>If a man competes in the games, he gets no prize, unless he keeps the rules. <sup>6</sup>The farmer who has done the work, must have the first share of the fruit. <sup>7</sup>Consider what I am saying: for the Lord will give you understanding in everything.

<sup>8</sup>Remember Jesus Christ, risen from the dead, of the line of David, as declared in my good news; <sup>9</sup>for this I suffer, in chains even, like a criminal (but the word of God is not chained); I bear it all patiently for the sake of God's own people, <sup>10</sup>in order that they too may obtain salvation in Christ Jesus with glory everlasting. <sup>11</sup>This is a word you can trust:

\*For if we died with him, we shall live with him,

<sup>12</sup>If we bear it patiently, we shall reign with him,  
If we disown him, he will disown us.

<sup>13</sup>If we are faithless, he remains faithful,  
For he cannot disown himself.

<sup>14</sup>Bring these things to their minds; beg them solemnly in the sight of God not to argue about words; there is no profit in that; it only ruins those that listen. <sup>15</sup>Do all you can to present yourself to God as an honest workman, with nothing to be ashamed of, dealing straight with the word of truth. <sup>16</sup>Turn your back on all that ungodly empty talk; they will go on from bad to worse in ungodliness; <sup>17</sup>and their words will spread as a rotten wound spreads. <sup>18</sup>Hymenaeus and Philetus are men like that: they have shot wide of the truth, declaring that the resurrection is already past, and are overturning the faith of some. <sup>19</sup>Yet the firm foundation of God stands, with these words stamped on it:

The Lord knows those that are his own;  
and

Let everyone that names the name of the Lord  
Put wickedness behind him.

<sup>20</sup>In a large house there are not only vessels of gold and silver, but also vessels of wood and clay, some for high, some for low use. <sup>21</sup>If a man cleans these things out of himself, he shall be a vessel for high use, holy, fit for the master's service, ready for good work of every kind. <sup>22</sup>Fly from the lusts of youth, and follow after righteousness, faith, love, peace, with those that, from a pure heart, call upon the Lord. <sup>23</sup>Turn your back on foolish and ignorant disputing, which, as you well know, is the mother of fighting. <sup>24</sup>The Lord's slave must not fight; he must be kind towards everyone, teachable, forgiving, <sup>25</sup>gentle in correcting those of opposite opinion; perhaps God may give them penitence and knowledge of the truth, and they may come to

their senses again, <sup>26</sup>and escape from the devil's trap, after being taken prisoner by him to do his will.

**3** But be sure of this: in the last days hard times will come. <sup>2</sup>Men will be self-lovers, money-lovers, boastful, proud, abusive, disobedient to their parents, thankless, counting nothing holy, <sup>3</sup>without natural affection, merciless, long-tongued talkers, slaves of their lusts, savages, haters of goodness, <sup>4</sup>traitors, self-willed, swollen-headed. They will love pleasure, but not God; <sup>5</sup>they will keep the form of religion and refuse its power. From all such turn away. <sup>6</sup>It is these that make their way into private houses and make prisoners of silly women, women whose sins are piled upon their heads, women driven about by lusts of all kinds, <sup>7</sup>women who will listen to anybody, and can never reach a knowledge of the truth. <sup>8</sup>As Jannes and Jambres opposed Moses, so these men oppose the truth; their reason is ruined; as to the faith, they are false coin. <sup>9</sup>But they will not advance very far; for their senselessness will be plain to all, as in the end the others' was also.

<sup>10</sup>Now you are familiar with my teaching, my way of life, my purpose, my faith, my patience, my love, my endurance, <sup>11</sup>my persecutions, my sufferings, all I had to bear at Antioch, at Iconium, and at Lystra, all the persecutions I endured; yet out of them all the Lord delivered me. <sup>12</sup>Indeed all those that intend to lead a godly life in Christ Jesus will be persecuted, <sup>13</sup>while the wicked and the false advance from bad to worse, deceiving others and deceived themselves.

<sup>14</sup>But you must stand firm by what you have learnt and firmly believed, remembering from whom you have learnt it; <sup>15</sup>and how from childhood you have known the holy scriptures, which are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup>All scripture inspired by God is profitable for



teaching, for rebuke, for correction, and for training in righteousness, <sup>17</sup>that the man of God may be complete, fully supplied for every good work.

**4** I urge you solemnly in the presence of God, and of Christ Jesus, who is to judge the living and the dead, and by his revelation and his kingdom, <sup>2</sup>proclaim the word, be ready for action in season and out of season, rebuke, warn, advise, teach very patiently. <sup>3</sup>For the time is coming when they will not endure sound teaching; they will scratch their ears and collect round them a crowd of teachers to suit their own private wishes; <sup>4</sup>they will refuse to listen to the truth; they will go wandering off after strange tales <sup>5</sup>But you must be on guard at all times, accept suffering, do the work of an evangelist, complete your service.

<sup>6</sup>For I am already being poured out as a drink-offering, and the time of my departure is at hand. <sup>7</sup>I have fought the good fight; I have finished the race; I have kept the faith. <sup>8</sup>From now on the crown of righteousness is laid up for me, which the Lord, the righteous judge, will give to me on that day, and not to me only, but to all those also that have loved his appearing.

<sup>9</sup>Try hard to come to me soon. <sup>10</sup>For Demas has left me, because he loved this present world; he has gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. <sup>11</sup>Only Luke is with me. Get Mark and bring him with you; he is very useful to me in <sup>\*</sup>God's service. <sup>12</sup>I have sent Tychicus to Ephesus. <sup>13</sup>When you come, bring the cloak that I left with Carpus at Troas, and the books, most of all the parchments. <sup>14</sup>Alexander, the coppersmith, treated me very badly; the Lord will repay him for what he has done; <sup>15</sup>beware of him, you too, for he strongly opposed what we said. <sup>16</sup>At my first defence no one came to my help; they all left me alone; may it not be

counted against them. <sup>17</sup>But the Lord stood by me, and gave me strength, in order that the message might be fully proclaimed and be heard by all the heathen. So I was delivered out of the lion's mouth. <sup>18</sup>The Lord will deliver me from every evil thing and bring me safe into his heavenly kingdom.

- <sup>19</sup>Greet Prisca and Aquila and the household of Onesiphorus.  
<sup>20</sup>Erastus stayed on at Corinth; Trophimus I left sick at Miletus.  
<sup>21</sup>Try hard to come before winter. Eubulus greets you and Pudens, too, and Linus and Claudia and all the brethren.  
<sup>22</sup>The Lord be with your spirit. Grace be with you all.

# THE LETTER OF PAUL TO TITUS

**1** Paul, a slave of God, and an apostle of Jesus Christ for the awakening of faith among the chosen people of God, and of knowledge of the truth that produces godliness, <sup>2</sup>in hope of everlasting life (God who cannot lie promised this long ages since; <sup>3</sup>and he has at his own good time made his word plain through the message that was put in my keeping by the command of God our Saviour);

<sup>4</sup>To Titus, my true son in the faith we share;

Grace and peace from God the Father and Christ Jesus our Saviour.

<sup>5</sup>I left you in Crete with the intention that you should finish putting things in order there, and appoint elders in every town, as I directed you, <sup>6</sup>men under no charges, married only once, with children who are believers, who are not accused of loose living, and who are not disorderly. <sup>7</sup>For a \*bishop (as being God's agent) must be under no charges; he must not be self-willed or quick-tempered or a drunkard or violent or a trader in spiritual things; <sup>8</sup>he must be a generous host, a lover of goodness, master of himself, a just man, religious, self-controlled; <sup>9</sup>he must hold fast to the sure word as it has been taught, so that he may be able both to strengthen others with sound teaching and to meet objections.

<sup>10</sup>For there are many disorderly persons, empty talkers and deceivers, especially the circumcision party; <sup>11</sup>their mouths must be stopped, since they are overturning whole households by teaching for dirty money what they ought not to teach. <sup>12</sup>One of themselves, their own prophet, said, Cretans are always liars,

wild beasts, idle bellies. <sup>13</sup>That is a true saying. Rebuke them severely, therefore, that they may be sound in the faith, <sup>14</sup>instead of paying attention to Jewish tales, and to rules laid down by men who have disowned the truth. <sup>15</sup>To the pure all things are pure; but to the impure and unbelieving nothing is pure; their thinking and their consciences are impure. <sup>16</sup>They declare that they know God, but they disown him by their deeds; they are hateful, disobedient and unfit for any kind of good work.

**2** What you teach them yourself must be in accordance with sound teaching. <sup>2</sup>The older men are to be temperate, serious, self-controlled, sound in faith, in love, and in endurance. <sup>3</sup>The older women, in the same way, are to be reverent in manner, not tale-bearers or slaves to drink; they must teach what is good, <sup>4</sup>so as to train the young women to love their husbands and children, <sup>5</sup>to be self-controlled, chaste, good housewives, kind, and under the direction of their husbands, that the word of God may not be spoken against.

<sup>6</sup>Urge the younger men, in the same way, to be self-controlled. <sup>7</sup>Show yourself in everything a model of good conduct, and in your teaching show sincerity, seriousness, <sup>8</sup>and sound teaching which none can criticize, so that opponents may be put to shame by finding nothing evil to say against us.

<sup>9</sup>Slaves must be under the direction of their masters, and give them satisfaction in everything; they must not give rude answers; <sup>10</sup>they must not steal; they must show themselves entirely faithful, so that they may in everything be an ornament to the teaching of God our Saviour.

<sup>11</sup>For the grace of God has appeared for the salvation of all men, <sup>12</sup>and it trains us to disown ungodliness and worldly passions, and to live self-controlled, righteous, and godly lives in this present world, <sup>13</sup>while we wait for the blessed thing we hope

for, the appearing of the glory of the great God and of our Saviour Jesus Christ, <sup>14</sup>who gave himself for us, that he might deliver us from all wickedness, and purify a people to be his own possession, a people zealous for good deeds.

<sup>15</sup>Tell them these things, encourage them, rebuke them with full authority; let none treat you as of no importance.

**3** Remind them to be loyal to rulers and authorities, and obedient and ready for any honest work; <sup>2</sup>to speak evil of no one, to avoid quarrels, to be friendly and to show perfect gentleness to everyone. <sup>3</sup>For we ourselves were once senseless, disobedient, in error, slaves to lusts and pleasures of all kinds, living in malice and envy, hated by men and hating one another. <sup>4</sup>But when the goodness and loving-kindness of God our Saviour appeared, <sup>5</sup>he saved us not by righteous works which we did ourselves, but of his own mercy, by means of the washing of the new birth, and new life in the Holy Spirit. <sup>6</sup>This he poured out on us richly through Jesus Christ our Saviour, <sup>7</sup>that we might be delivered by his grace, and become heirs in hope of everlasting life. <sup>8</sup>This is a word you can trust.

I desire you to declare these things, so that those, that have put their faith in God, may be careful to give themselves to honest kinds of work: these are fine things and useful to man. <sup>9</sup>But avoid foolish discussions and family-trees and quarrels and fights over the law, for they are useless and fruitless. <sup>10</sup>If a man is quarrelsome, warn him once and a second time, and then avoid him; <sup>11</sup>for you may be sure that a man like that is crooked at heart and living in sin: he is self-condemned.

<sup>12</sup>When I send Artemas or Tychicus to you, try hard to come to me at Nicopolis, for I have decided to pass the winter there. <sup>13</sup>Do everything you can to help Zenas the lawyer and Apollos on their journey; see that they have all they need. <sup>14</sup>Let our



people learn to give themselves to honest kinds of work, so as to meet special needs: they must not be unfruitful.

<sup>15</sup>All who are with me greet you; greet those who love us in the faith.

Grace be with you all.

# THE LETTER OF PAUL TO PHILEMON

<sup>1</sup>Paul, a prisoner of Christ Jesus, and Timothy our brother;

To Philemon, our beloved fellow-worker, <sup>2</sup>and Apphia our sister, and Archippus our fellow-soldier, and the church in your house;

<sup>3</sup>Grace to you and peace from God our Father, and the Lord Jesus Christ.

<sup>4</sup>I thank my God always when I mention you in my prayers; <sup>5</sup>for I have been told of your love towards all God's people, and the faith that you have in our Lord Jesus. <sup>6</sup>I pray that your fellowship in faith may greatly increase your knowledge of every good thing that is ours in Christ. <sup>7</sup>Your love, my brother, has given me great joy and comfort, because the hearts of God's people have been cheered through you.

<sup>8</sup>And so, though I am not at all afraid to tell you where your duty lies, <sup>9</sup>yet for love's sake I prefer to make a request—I, Paul \*an old man, and now a prisoner of Christ Jesus. <sup>10</sup>I make a request on behalf of my child Onesimus, whose spiritual father I have become during my imprisonment. <sup>11</sup>He was \*useless to you formerly, but now is very useful to you, and also to me. <sup>12</sup>I am sending him back to you, and my very heart, too, with him.

<sup>13</sup>I should have liked to keep him here with me, to serve me on your behalf, where I am in prison for the good news; <sup>14</sup>but I was unwilling to do anything without your consent, for then your kindness might have seemed forced, not of your own free will.

<sup>15</sup>Perhaps the reason why he was parted from you for a time

was that you might have him back for ever, <sup>16</sup>a slave no longer, but more than a slave, a beloved brother, beloved most of all to me, and how much more to you, both as a man and in the Lord.

<sup>17</sup>So if you think of me as a real friend, welcome him as you would welcome me. <sup>18</sup>If he has done you any injury, or owes you anything, put that down to my account. <sup>19</sup>I, Paul, am writing this with my own hand. I will pay it back, not to mention to you that you owe your very self to me. <sup>20</sup>Yes, my brother, let me have some profit from you in the Lord; cheer my heart in Christ.

<sup>21</sup>I write to you in full confidence in your loyalty; I know you will do even more than I ask. <sup>22</sup>And will you at the same time get a guest-room ready for me? I hope that through your prayers I shall be given back to you.

<sup>23</sup>Epaphras, my fellow-prisoner in Christ Jesus, sends greetings to you; <sup>24</sup>and so do Mark, Aristarchus, Demas, and Luke, my fellow-workers.

<sup>25</sup>The grace of our Lord Jesus Christ be with your spirit. Amen.

# THE LETTER TO THE HEBREWS

**1** In old times God spoke to our fathers by the prophets in many different ways; <sup>2</sup>in these last days he has spoken to us by a Son; he appointed him the heir of all the world; he created the world through him; <sup>3</sup>he is the reflection of God's glory and the living image of his being; he holds up the world by his word of power; when he had made purification from sin, he took his seat at the right hand of the majesty on high; <sup>4</sup>and so is seen to be as much better than the angels, as the name which he has come to possess is a better name than theirs. <sup>5</sup>For to which of the angels did God say at any time,

Thou art my Son,

I have today become thy Father?

or again,

I will be to him a father,

And he shall be to me a son?

<sup>6</sup>And again, when he presents his first-born to the world of men, he says,

And let all the angels of God worship him.

<sup>7</sup>Of the angels he says,

He who makes his angels winds

His servants flames of fire.

<sup>8</sup>But of the Son he says,

Thy throne, O God, is for ever and ever,

The rod of thy kingdom is a righteous rod;

<sup>9</sup>Thou hast loved righteousness and hated wickedness;

Therefore God, thy God, has poured the oil of rejoicing

More on thee than on thy companions.

<sup>10</sup>And,

Thou didst lay the foundations of the earth at the beginning,  
O Lord,

And the heavens are the work of thy hands;

<sup>11</sup>They will be destroyed, but thou remainest;

They will all be worn out like a garment,

<sup>12</sup>Thou shalt roll them up like a cloak, like a garment, and they  
shall be changed;

But Thou art the same, and thy years shall never end.

<sup>13</sup>But to which angel has he ever said,

Sit at my right hand,

Till I make thy enemies

A footstool for thy feet?

<sup>14</sup>Are not all angels mere spirits in the service of God, whom he  
sends out for the good of those who are to enter into possession  
of salvation?

2 We must therefore attend more carefully to what we have  
heard, or we may be carried away from it. <sup>2</sup>For if the word  
spoken by angels proved true, if every sin against it, and neglect  
of it, met with a proper punishment, how shall we escape, if we  
neglect so great a salvation? <sup>3</sup>It was first spoken by the Lord  
himself; it was proved to us to be true by those who heard him;  
<sup>4</sup>and God bore witness along with them by signs and wonders  
and many kinds of miracles, and by the gifts of the Holy Spirit,  
to each as it pleased him.

<sup>5</sup>For the world to come, of which we are speaking, was not  
put under the control of angels. <sup>6</sup>It has somewhere been  
said,

What is man that thou art mindful of him,

Or the son of man that thou carest for him?

<sup>7</sup>For a little while thou hast made him lower than the angels,



Yet thou hast crowned him with glory and honour,  
Thou hast put him in charge of the work of thy hands,  
Thou hast put everything under his feet.

<sup>8</sup>Now by the words 'put everything under his feet' the writer meant that there was nothing that was not under man. As things are, we do not as yet see everything under man; <sup>9</sup>but we do see Jesus, who for a little while was made lower than the angels, crowned with glory and honour, because of the suffering of death, that by the grace of God he might taste death for all men. <sup>10</sup>For it was fitting that he, for whom and by whom everything exists, in bringing many sons to glory, should make the leader in \*deliverance perfect through suffering. <sup>11</sup>For both he that purifies and they that are purified are of the same origin; therefore he is not ashamed to call them brethren; as he says,

<sup>12</sup>I will tell thy name to my brethren,

In the midst of the congregation I will sing thy praise.

<sup>13</sup>And again,

I will put my trust in him.

And again,

See, it is I and the children that God has given me.

<sup>14</sup>Since, then, the children share the same blood and flesh, Jesus also shared it with them, that by death he might bring to nothing the lord of death, that is, the devil, <sup>15</sup>and might set free from slavery all those that all their lives had lived in fear of death. <sup>16</sup>For it is clear that it is not angels, but the offspring of Abraham, that he helps. <sup>17</sup>Therefore he had to be made like his brethren in every way, in order that he might be a merciful and faithful high priest towards God, so as to wash away the sins of the people. <sup>18</sup>For since he suffered in his \*temptations, he is able to help those that are tempted.

**3** Therefore, holy brethren, you who have a part in the heavenly calling, look at Jesus, the apostle and high priest of our faith, <sup>2</sup>who was faithful to him that appointed him, as Moses was faithful in every part of God's house. <sup>3</sup>Yet Jesus is counted worthy of greater glory than Moses, as the builder of a house has greater honour than the house. (<sup>4</sup>Every house has a builder, but the builder of everything is God.) <sup>5</sup>Again Moses was faithful in every part of God's house, but faithful as a servant, to bear witness to the things that were afterwards to be spoken; <sup>6</sup>but Christ is faithful as a Son over God's house. And we are this house of God, if only we hold fast to the end our confidence and our pride in our hope.

<sup>7</sup>Therefore, as the Holy Spirit says,

Today if you hear my voice,

<sup>8</sup>Harden not your hearts,

As when you stirred me to anger,

In the day when you put me to the test in the wilds.

<sup>9</sup>Where your fathers tested me and tried me,

And saw my works for forty years.

<sup>10</sup>Therefore I was angry with the people of that day,

And said, Their minds are always mistaken,

And they have not known my ways;

<sup>11</sup>As I swore in my anger,

They shall not enter into my rest.

<sup>12</sup>See to it, brethren, that there is not an evil unbelieving heart in anyone of you, making you fall away from the living God.

<sup>13</sup>Warn one another every day, as long as it is called today, that none of you let yourself be hardened by the pleasures of sin.

<sup>14</sup>For we have a part in the Christ, but only if we hold fast to the end the confidence with which we began; <sup>15</sup>while it is said,

Today if you will hear his voice,

Harden not your hearts

As when you stirred me to anger.

<sup>16</sup>For who was it that heard him speak and yet stirred him to anger? Was it not all those that under Moses had come out of Egypt? <sup>17</sup>And with whom was God angry for forty years? Was it not with those that sinned, <sup>18</sup>who dropped dead in the wilds? And to whom did he swear that they should not enter into his rest, if not to those who had disobeyed him? <sup>19</sup>So we see that they could not enter because of unbelief.

**4** Since, then, the promise of entrance into his rest still holds, let us be on our guard lest any one of you be judged to have missed it. <sup>2</sup>For we have had good news brought to us, just as they had; but the message, which they heard, did them no good, because they were not of one mind with those that listened with faith. <sup>3</sup>Now we who have faith, are entering into that rest, as he has said,

As I swore in my anger,

They shall not enter into my rest,

although his works had been finished from the creation of the world; <sup>4</sup>for he says somewhere concerning the seventh day,

And God rested on the seventh day from all his works,

<sup>5</sup>while in this place he says again,

They shall not enter into my rest.

<sup>6</sup>Since, then, it remains for some to enter into it, and since they that had good news brought to them before, did not enter because of their disobedience, <sup>7</sup>he again fixes a day, Today, saying through David, after so long a time (as has already been said):

Today, if you will hear his voice

Harden not your hearts.

<sup>8</sup>For if Joshua had given them rest, <sup>\*</sup>God would not afterwards have spoken of another day. <sup>9</sup>There still remains, then, a

sabbath-rest for the people of God. <sup>10</sup>For the man that enters into his rest, rests from his works, as God rested from his. <sup>11</sup>Let us, then, try hard to enter into that rest, lest any one of us fall \*into the same sort of disobedience. <sup>12</sup>For the word of God is a living thing and full of power; it is sharper than any two-edged sword; it cuts through to the division between soul and spirit, between joints and marrow; it passes judgement upon the desires and thoughts of the heart. <sup>13</sup>No created thing is hidden from him; all things are naked and laid open to the eyes of him with whom we have to deal.

<sup>14</sup>Since, then, we have a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold fast to the declaration of our faith. <sup>15</sup>For we have not a high priest who cannot be touched with the feeling of our weaknesses; we have one that has been tempted in every way, as we are, yet without sin. <sup>16</sup>Let us, therefore, come with boldness to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**5** For every high priest who is chosen from among men and appointed to act for men towards God, offering gifts and sacrifices for sins, <sup>2</sup>is able to deal gently with the ignorant and the mistaken, because he himself is ringed round with weakness. <sup>3</sup>And for this reason he must make offerings for sins, not only for the people but for himself also. <sup>4</sup>Further, a man never takes the office for himself; only when he is called by God, as Aaron was.

<sup>5</sup>So even Christ did not claim for himself the honour of becoming high priest; he was appointed to it by him who said to him,

Thou art my Son,

This day have I become thy Father.

<sup>6</sup>As he says in another place also,

Thou art a priest for ever

In the priesthood of Melchizedek.

<sup>7</sup>Jesus in the days of his flesh, with strong crying and tears, offered prayers and petitions to him who was able to save him from death, and he was heard because of his godly fear; <sup>8</sup>and though he was a Son, yet he learnt obedience through the things that he suffered, <sup>9</sup>and when he had been made perfect, he became, for all that obey him, the cause of everlasting salvation, <sup>10</sup>being declared by God high priest in the priesthood of Melchizedek.

<sup>11</sup>About this we have much to say, but it is hard to explain to you, because you have become dull of hearing. <sup>12</sup>After all this time you ought to be teaching others; yet you need someone to teach you again the ABC of the truth of God; you need milk instead of solid food. <sup>13</sup>No one who lives on milk can understand moral truth; he is only a baby. <sup>14</sup>Solid food is for the fully grown, for those who by practice have trained their powers to distinguish good and evil.

**6** Let us, then, leave behind the ABC of teaching about Christ and press on to something more grown-up. We must not lay foundations a second time—repentance from dead works and faith towards God, <sup>2</sup>teaching about baptisms, and the laying on of hands, the resurrection of the dead and the last judgement. <sup>3</sup>We shall press on, if God permits. <sup>4</sup>For it is impossible for those on whom the light has once shone, those who have tasted the heavenly gift, and shared in the Holy Spirit, <sup>5</sup>and tasted the good word of God, and the powers of the age to come—<sup>6</sup>it is impossible, if they fall away, to make them repent again, since they crucify the Son of God for themselves, and hold him up to public shame.

<sup>7</sup>Ground that drinks in the rain that often falls upon it, and brings forth plants that are useful to those for whom it is culti-



vated, receives the blessing of God. <sup>8</sup>But if it produces thorns and weeds, it is worthless; the curse is near it; its end is burning with fire.

<sup>9</sup>But though we speak like this, we are sure of better things for you, things that belong to your salvation; <sup>10</sup>for God is not unjust, to forget your work and the love you have shown, in serving his people for his name's sake, as you have done and still do. <sup>11</sup>We greatly desire that every one of you should show the same eagerness for all the things that are included in your hope, to the very end; <sup>12</sup>then, instead of becoming dull, you will be imitators of those who, by faith and patient waiting, come into possession of the things that have been promised.

<sup>13</sup>For when God made the promise to Abraham, he swore by himself, since he could swear by none greater, <sup>14</sup>and said,

Surely I will bless thee

And surely I will increase thee.

<sup>15</sup>And so Abraham, after patient waiting, received what had been promised. <sup>16</sup>Now men swear by one greater than themselves, and an oath is for them a proof which puts an end to an argument; <sup>17</sup>so God, desiring to prove to those who were to possess the promises, that his purpose was unchangeable, put in an oath, <sup>18</sup>in order that by two unchangeable things, in which it is impossible for God to prove false, we who have taken refuge with him, might be strongly urged to take hold of the hope which is set before us; <sup>19</sup>for we have this anchor of the soul safe and sure, a hope that enters the holy place inside the temple-curtain, <sup>20</sup>where Jesus has gone to explore the road for us, a high priest for ever in the priesthood of Melchizedek.

**7** For this Melchizedek was king of Salem and priest of the Most High God; he met Abraham returning from the defeat of the kings and blessed him; <sup>2</sup>and Abraham paid him

a tenth part of everything. This Melchizedek is first of all a king of righteousness (that is the meaning of his name); then he is king of Salem, that is to say, king of peace; <sup>3</sup>he is without father, without mother, without family-tree; he has neither beginning of days, nor length of life; but he is like the Son of God; he remains a priest for ever.

<sup>4</sup>Consider how great a man this was: Abraham, the father of our people, gave him a tenth part of what he had taken in battle.

<sup>5</sup>Those sons of Levi, who receive the priestly office, have authority in law to take a tenth part as tax from the people, that is from their own \*brethren, although these too have sprung from Abraham. <sup>6</sup>But this man, though he had no forefathers among the sons of Levi, took a tenth part of Abraham's goods, and blessed the man that had received the promises; <sup>7</sup>and there is no question that the less is always blessed by the greater. <sup>8</sup>In the one case, then, mere men receive the tax; but in the other case it is a man of whom we are told in scripture that he is still alive. <sup>9</sup>Again, even Levi who receives the tax, pays the tax, so to say, through Abraham; <sup>10</sup>for he was still in Abraham's body at the time when Melchizedek met him.

<sup>11</sup>Further, if the last word of wisdom was spoken in the priesthood of Levi (for even the giving of the law to the people was based upon that priesthood), why was it still necessary for another sort of priest to be raised up, in the priesthood of Melchizedek, not one counted in the priesthood of Aaron? <sup>12</sup>For when a priesthood is changed, there must be a change of law too. <sup>13</sup>For he of whom all this is said belonged to another tribe, no member of which ever served the altar. <sup>14</sup>For it is quite clear that our Lord sprang from the tribe of Judah, and Moses said nothing about priests in that tribe.

<sup>15</sup>The matter becomes still clearer when another sort of priest appears like Melchizedek, <sup>16</sup>who is raised up not according

to a law concerned with outward things, but by the power of a life that nothing can destroy; <sup>17</sup>for scripture bears witness,

Thou art a priest for ever

In the priesthood of Melchizedek.

<sup>18</sup>So an earlier command is set aside because it is weak and useless <sup>19</sup>(for the law did not speak the last word of wisdom about anything), and a better thing is introduced, a hope, by which we come near to God.

<sup>20</sup>This was promised with an oath; <sup>21</sup>the old priests were appointed without an oath, but Jesus with an oath, sworn by him who said to him,

The Lord has sworn and will not change,

Thou art a priest for ever.

<sup>22</sup>Therefore the bond which Jesus makes sure is a better bond.

<sup>23</sup>Again, in the former case there were many priests (they were prevented by death from remaining in office for ever):

<sup>24</sup>but Jesus, because he remains for ever, holds a priesthood which cannot pass to another. <sup>25</sup>Therefore he is able also to save for ever and ever those who come to God through him, since he is always alive, to offer prayers for them.

<sup>26</sup>Such a high priest meets our need, holy, without fault, without stain, separate from sinful men, lifted high above the heavens: <sup>27</sup>one who, unlike the old high priests, has no need to offer sacrifices every day, first for his own sins, and then for the sins of the people; he did that once for all, in offering himself.

<sup>28</sup>The law appoints men in their weakness to be priests; but the word of the oath, which came later than the law, appoints a Son to be a perfect priest for ever.

8 The important thing in what we have been saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, <sup>2</sup>a minister in the

holy place, that is, the true tent of worship, which God and not man set up. <sup>3</sup>For every high priest is appointed to offer gifts and sacrifices; therefore it is necessary for this one also to have something to offer. <sup>4</sup>If, then, he were on earth, he would not be a priest at all, for there are priests already offering the gifts which the law lays down. <sup>5</sup>(These offer a service which is only a copy and shadow of the heavenly; when Moses was about to set up the tent of worship, he was commanded in these words: See that thou make everything according to the pattern shown to thee on the mountain.) <sup>6</sup>But, as it is, Jesus has received a ministry that is more important in this also, namely, that he is the agent of a better bond, based in law upon better promises. <sup>7</sup>For if that first bond had been faultless, there would have been no need for a second. But in fact God does find fault with it, when he says to them,

<sup>8</sup>See, the days are coming, saith the Lord,

When I will make a new bond

With the house of Israel and with the house of Judah,

<sup>9</sup>Not like that which I made with their fathers,

On the day when I took them by the hand,

To bring them out of the land of Egypt;

For they would not hold to my bond,

Therefore I left them alone, saith the Lord.

<sup>10</sup>This is the bond I will make with the house of Israel

In those days, saith the Lord:

I will put my laws into their minds,

And on their hearts I will write them;

And I will be their God,

And they shall be my people.

<sup>11</sup>Citizen shall no longer teach citizen,

Nor brother brother, saying, Know the Lord!

For all shall know me, from the least of them to the greatest;

<sup>12</sup>For I will be merciful to their misdeeds,  
And I will remember their sins no more.

<sup>13</sup>Now when he calls it a new bond, he makes the old one out of date; and what is out of date and old is not far from disappearing altogether.

9 Now this first bond provided rules for worship and a holy place, <sup>2</sup>though an earthly one. A tent was set up, the first tent; this is called the Holy Place; in it were the lampstand and the table <sup>3</sup>and the holy bread. And behind the second curtain was a tent called the Holy of Holies, <sup>4</sup>containing the golden altar of incense, and the ark of the bond, covered all over with gold, in which were the golden jar with manna in it, Aaron's rod that budded, and the stone tables of the bond; <sup>5</sup>and above the ark were the winged creatures of the glory, overshadowing the mercy-seat; but of these things it is not possible that we should now speak at length.

<sup>6</sup>Such were the arrangements for worship. Into the first tent the priests enter continually to perform the ceremonies; <sup>7</sup>but into the second tent only the high priest enters, and he only once a year, and not without blood, which he offers for himself and for the errors of the people. <sup>8</sup>In all this the Holy Spirit showed that the way into the Holiest had not yet appeared, as long as the first tent was standing; <sup>9</sup>and it was a parable that looked forward to this present time, meaning that gifts and sacrifices offered cannot make a man fit to worship with a clean conscience, <sup>10</sup>since they have to do only with food and drink and washings of different kinds, rules only for the body, that were only in force until the time of the new order.

<sup>11</sup>But when Christ came as the high priest of good things \*to come, then through that greater and more perfect tent of worship (not made by the hand of man—no part, that is, of this



created world), he passed once for all into the Holy of Holies; <sup>12</sup>he took with him no blood of goats and calves, but his own blood; and so he won an everlasting deliverance. <sup>13</sup>For if the blood of goats and bulls and the ashes of a heifer, sprinkled upon those that are ceremonially unclean, makes them clean again outwardly in the flesh, <sup>14</sup>how much more shall the blood of Christ, who through the everlasting Spirit offered himself without spot to God, cleanse your consciences from dead works, so that you may worship a God who is alive!

<sup>15</sup>And he is the agent of a new bond for this reason, that those who have been called, may enjoy the everlasting possession which they have been promised, now that a death has occurred, which delivers them from the sins committed under the first bond. <sup>16</sup>For where the matter is a \*bond, it is necessary to prove the death of the man that made it; <sup>17</sup>for a bond comes into force only when death has taken place; can it take effect, so long as the maker is alive? <sup>18</sup>So even the first \*bond was not binding without blood; <sup>19</sup>for after Moses had spoken to the people all the commandments in the law, he took the blood of bulls and goats together with water and red wool and hyssop, and spilt it both on the book and on all the people, <sup>20</sup>saying, This is the blood of the bond which God has commanded you; <sup>21</sup>and in the same way he spilt blood both on the tent and on all the vessels of worship; <sup>22</sup>and, I may almost say, under the law everything is cleansed with blood; and without spilling of blood there is no forgiveness.

<sup>23</sup>The copies of the heavenly things had to be cleansed by such means as these; but the heavenly things themselves needed nobler sacrifices. <sup>24</sup>For Christ has not entered a holy place made by the hand of man, a mere copy of the true pattern in heaven; he has entered heaven itself, to appear now for our sake before the face of God; <sup>25</sup>not to offer himself many times, like the high

priest who entered the Holy of Holies every year, taking with him blood that was not his own; <sup>26</sup>for then he would have had to suffer death time after time since the foundation of the world. But as it is, he has appeared at the end of the ages once for all, to put an end to sin by the sacrifice of himself. <sup>27</sup>And just as it is appointed to men to die, and after that comes judgement, <sup>28</sup>so Christ was offered once, to bear the sins of many, and will appear again, not to deal with sin, but to save those who are waiting for him.

**10** For since the law is only an outline shadow of the good things to come, and not an exact likeness of real things, it cannot, by means of sacrifices offered year after year for ever, bring those who come to worship into perfect union with God. <sup>2</sup>For then sacrifices would have been offered no longer, because those that offered them, being made clean once for all, would no longer have had their sins on their conscience. <sup>3</sup>But as it is, they are only reminded by them of their sins year after year; <sup>4</sup>for it is impossible that the blood of bulls and goats should take away sins. <sup>5</sup>Therefore, when \*Christ comes into the world, he says,

Sacrifice and offering thou didst not desire,

But a body thou hast prepared for me;

<sup>6</sup>Burnt offerings and sin-offerings thou didst not delight in;

<sup>7</sup>Then I said, See, I have come

(In the book of the law it is written concerning me)

To do thy will, O God.

<sup>8</sup>First he says, Sacrifices and offerings and burnt offerings and sin-offerings thou didst not desire nor delight in (though it is these that are offered according to the law); <sup>9</sup>then he says,

See, I have come to do thy will.

<sup>10</sup>He takes away the first, to put the second firmly in its place.

And it is by this will that we have been made holy through the offering of the body of Jesus Christ once for all.

<sup>11</sup>Every other priest stands day after day performing his ceremonies, and offering the same sacrifices many times over, though they can never take away sins; <sup>12</sup>but \*Jesus offered one sacrifice for sins, and has taken his seat for ever at the right hand of God, <sup>13</sup>waiting from that time till his enemies are made the footstool of his feet. <sup>14</sup>For by that one offering he has for all time brought into perfect union with God those who are made holy.

<sup>15</sup>Besides, we have the witness of the Holy Spirit; for after saying,

<sup>16</sup>This is the bond which I will make with them after those days,  
saith the Lord,

I will put my laws into their minds,  
And I will write them on their hearts,

<sup>17</sup>he says,

And I will remember their sins and misdeeds no more.

<sup>18</sup>When these are forgiven, there is no more offering for sin.

<sup>19</sup>Since, then, my brethren, through the blood of Jesus we may boldly enter the Holy Place, <sup>20</sup>by the fresh and living way which he has opened up, <sup>21</sup>through the curtain, that is, his flesh; and since in him we have a great high priest over the house of God, <sup>22</sup>let us come to worship with a true heart, in full faith, with our hearts washed clean from an evil conscience, and our bodies bathed in pure water; <sup>23</sup>and let us hold fast to the hope which we have professed. <sup>24</sup>For he that made the promise can be trusted. And let us take care to stir one another up to love and good works. <sup>25</sup>Do not neglect, as is the habit of some, to meet together; but cheer one another, and all the more because you see the Day coming.

<sup>26</sup>For if of set purpose we continue to sin, after we have fully

learnt the truth, there is no longer any sacrifice for sins left, <sup>27</sup>only a terrible expectation of judgement and a fierce fire that is to eat up those that oppose him. <sup>28</sup>The man that turns his back on the law of Moses is put to death without pity, on the word of two or three witnesses. <sup>29</sup>How much worse punishment, do you think, that man will deserve, who has trodden the Son of God beneath his feet, and treated as an unclean thing the blood of the bond, by which he was made holy, and insulted the Spirit of grace? <sup>30</sup>For we know him who said,

It is mine to punish,

I will repay.

And again,

The Lord shall pass judgement on his people.

<sup>31</sup>It is a terrible thing to fall into the hands of the living God.

<sup>32</sup>But call to mind the former days, when, after the light had shone upon you, you had to struggle patiently through great suffering; <sup>33</sup>sometimes you were yourselves held up to public insult and violence; at other times you showed yourselves ready to share the sufferings of those who were so misused.

<sup>34</sup>For you felt for the prisoner, and you accepted with gladness the seizing of your possessions, because you knew that you had a better possession remaining to you still. <sup>35</sup>Do not, then, let this confidence be taken from you: it will receive a great reward. <sup>36</sup>For you have need of steady patience, to do the will of God and receive what he has promised. <sup>37</sup>For

In a very little while

He who is coming will come;

He will not delay,

<sup>38</sup>For my just man by faith shall live;

If he draws back, my soul takes no pleasure in him.

<sup>39</sup>But we are not the men to draw back and be lost; we will have faith and save our souls alive.

**11** Now faith is a sure confidence of things hoped for, a certainty of things not seen; <sup>2</sup>for it was by faith that the men of old were well spoken of in scripture. <sup>3</sup>It is by faith we understand that the world was created by the word of God, so that the world that we see was made out of that which cannot be seen. <sup>4</sup>It was by faith Abel offered to God a better sacrifice than Cain, and so won in scripture the name of righteous, God giving him the name on account of his offerings; and by faith, too, though he is dead, he is speaking to us still. <sup>5</sup>It was by faith Enoch was taken up to heaven, so that he did not see death; and he was not found, because God took him; for before he was taken, it is said of him in scripture, that he pleased God. <sup>6</sup>Now apart from faith it is impossible to please God; for the man that would come to God, must believe that he exists, and that he rewards those that search for him. <sup>7</sup>It was by faith Noah with reverence built the Ark to save his household alive, when he was warned of things that could not yet be seen; and by this faith he passed judgement on the world, and also came into possession of the righteousness that comes from faith. <sup>8</sup>It was by faith Abraham obeyed the call to leave his home for a place that he was to receive as his possession; and he went out, though he did not know where he was going. <sup>9</sup>It was by faith he lived as a stranger in the promised land, making his home in tents, along with Isaac and Jacob, who shared the promise with him; <sup>10</sup>for he was looking forward to the city which has firm foundations, whose builder and maker is God. <sup>11</sup>It was by faith Sarah received strength to conceive a child, although she was past the time of life; because she thought that \*God who made the promise was to be trusted. <sup>12</sup>And so from one man, though he was almost dead, came children in number like the stars of heaven, or like the sand by the sea shore, that cannot be counted.

<sup>13</sup>These all died in faith; they did not receive what had been



promised; but from afar off they saw it, and welcomed it, confessing themselves strangers and foreigners on earth. <sup>14</sup>Men who say such things make it plain that they are looking for a home-land of their own. <sup>15</sup>If their thoughts had turned to the country that they had left behind, they had time to go back to it. <sup>16</sup>But the country that they sought is a better country, that is a heavenly one; therefore God is not ashamed to be called their God; for he has made a city ready for them.

<sup>17</sup>It was by faith that Abraham, when he was put to the test, offered up Isaac; yes, though he had received what God had promised, he was offering up his only son, <sup>18</sup>of whom it had been said,

Through Isaac shall your children's children be called by your name;

<sup>19</sup>for he considered that God was able to raise from the dead; and from the dead he did, in a manner of speaking, receive him back. <sup>20</sup>It was by faith that Isaac called down blessings for the future upon Jacob and Esau. <sup>21</sup>It was by faith that Jacob gave his blessing to each of the sons of Joseph, and worshipped God, leaning on the top of his staff. <sup>22</sup>It was by faith that Joseph, when his end was near, made mention of the escape of the people of Israel, and gave orders about his own bones.

<sup>23</sup>It was by faith that Moses was hidden by his parents for three months after his birth, because they saw that he was a beautiful child; and they were not afraid of the king's orders. <sup>24</sup>It was by faith that Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; <sup>25</sup>he preferred to be ill-treated along with the people of God, rather than enjoy the pleasures of sin for a little time; <sup>26</sup>he counted scorn with Christ to be greater wealth than all the treasures of Egypt; for his eyes were fixed on the great reward. <sup>27</sup>It was by faith that he left Egypt; he was not afraid of the king's anger; he pressed bravely on, as though he saw him who is beyond sight. <sup>28</sup>It was by faith

that he kept the passover and the spilling of the blood, that the angel of destruction should not touch their first-born.

<sup>29</sup>It was by faith that the people crossed the Red Sea like dry land; when the Egyptians attempted to do so, they were swallowed up. <sup>30</sup>It was by faith that the walls of Jericho fell, when they had been surrounded for seven days. <sup>31</sup>It was by faith that Rahab the harlot was not destroyed with those who were disobedient; for she had welcomed the spies in peace.

<sup>32</sup>And what more shall I say? Time would fail me to tell of Gideon, Barak, Samson and Jephthah, of David and Samuel and the prophets, <sup>33</sup>who through their faith conquered kingdoms, upheld justice, received what God had promised, stopped the mouths of lions, <sup>34</sup>mastered the power of fire, escaped the edge of the sword, out of weakness were lifted into strength, became mighty in war, turned to flight the armed forces of the foreigner. <sup>35</sup>Women received their dead raised up again.

Some were broken on the wheel, refusing deliverance, that they might win a better resurrection. <sup>36</sup>Others had experience of insult and whipping, yes, even chains and imprisonment; <sup>37</sup>they were stoned, \*they were sawn in pieces, they were burnt, they were killed with the sword; they went about in sheep-skins, in goat-skins, helpless, hunted, misused <sup>38</sup>(the world was not worthy of them), wandering in deserts and mountains and caves and holes in the ground.

<sup>39</sup>And though they, all of them, won a name by reason of their faith, yet not one of them received what God had promised; <sup>40</sup>for he had a better thing in store for us, that apart from us they should not be made perfect.

**12** Therefore, since we have so great a cloud of witnesses round about us, let us lay aside everything that hinders us, and the sin that wraps us round, and let us run with patient

courage the race that is appointed us, <sup>2</sup>with our eyes fixed on Jesus, the leader and perfect model of faith; he, for the joy that was set before him, bore a cross with courage, thinking nothing of its shame, and is now seated at the right hand of the throne of God. <sup>3</sup>For consider how bravely he bore all that opposition of sinful men against himself, that you may not fail or lose heart; <sup>4</sup>in your struggle against sin you have not yet had to fight to the death.

<sup>5</sup>And have you forgotten the word of warning, that reasons with you as with sons?

Son, do not make light of the discipline of the Lord,

Nor lose heart when you are corrected by him;

<sup>6</sup>For the Lord disciplines the man that he loves,

And uses the rod upon every son that he receives.

<sup>7</sup>Bear your suffering patiently as discipline; God is treating you as sons; for where is the son that his father does not discipline?

<sup>8</sup>If you have none of that discipline, then you are not true sons, you are born out of marriage. <sup>9</sup>Again, we had the fathers of our flesh to discipline us, and we showed them respect; shall we not much more be obedient to the father of our spirits, and have life?

<sup>10</sup>For they disciplined us for a little time, as they thought best; but he does it for our good, that we may share in his holiness.

<sup>11</sup>Discipline at the time is never pleasant, always painful; but later it yields fruit to those who are trained by it, the peace of an upright life.

<sup>12</sup>Therefore lift up your weak hands and strengthen your feeble knees; <sup>13</sup>and make straight paths for your feet, that the lame leg be not put out of joint, but rather may be cured.

<sup>14</sup>Aim at peace with all men, and at that holiness without which no one shall see the Lord. <sup>15</sup>Take care lest any miss the grace of God; that no bitter root grows up to trouble you, and all the rest

be poisoned; <sup>16</sup>that there be no fornicator among you or ungodly person like Esau, who sold his birth-right for no more than a dish of food. <sup>17</sup>For you remember how, when he afterwards wished to enjoy the blessing, he was refused, although he begged for it with tears, for he found no place for repentance.

<sup>18</sup>For you have not come to what can be touched, to a burning fire, to blackness and darkness and storm, <sup>19</sup>to the sound of a trumpet and a voice speaking (such that those that heard it begged that they might be told no more; <sup>20</sup>for they could not bear the command: If even a beast touches the mountain, it shall be stoned; <sup>21</sup>and so terrible was the sight that Moses said: I am full of fear and trembling). <sup>22</sup>You have come to the mountain of Zion and the city of the living God, the heavenly Jerusalem, <sup>23</sup>to thousands and thousands of angels, to the happy company and church of the first-born, whose names are written in heaven, and to God the judge of all, and to the spirits of righteous men made perfect, <sup>24</sup>and to Jesus, the agent of a new bond, and to spilt blood, which speaks a better word than Abel spoke. <sup>25</sup>See that you do not refuse to listen to his voice; for if those others did not escape, who refused to listen to him who gave the law on earth, much less shall we escape, if we turn aside from him who speaks from heaven; <sup>26</sup>then his voice shook the earth, but now his promise is:

Yet once more I will shake not only the earth

But the heaven also.

<sup>27</sup>These words 'Yet once more' mean that the things that are shaken because they are created shall be taken away, so that only that which is unshaken shall remain. <sup>28</sup>Therefore let us give thanks, because we have received a kingdom that cannot be shaken; with thankfulness let us worship God in the way that pleases him, with godly fear and reverence; <sup>29</sup>for indeed our God is a destroying fire.

**13** Let your brotherly love continue; <sup>2</sup>do not forget to welcome strangers as your guests; for in this way men have welcomed angels without knowing it. <sup>3</sup>Remember those in prison, as though you were in prison yourselves; and those that are ill-used, since you too are in the body. <sup>4</sup>Let marriage be honoured by all and the marriage-bed unstained; for unchastity and adultery will be punished by God. <sup>5</sup>Keep your lives free from love of money; be content with what you have; for he has said, I will never let you go, nor leave you.

<sup>6</sup>So we can say with confidence,

The Lord is my helper, I shall not be afraid;  
What can man do to me?

<sup>7</sup>Remember your leaders, the men who spoke the word of God to you; turn your minds back to their lives' end, and imitate their faith. <sup>8</sup>Jesus Christ is the same yesterday, today and for ever.

<sup>9</sup>Do not let yourselves be carried away by various strange kinds of teaching; for the right thing is to have the heart made strong by grace, not by foods; these last have never been any use to those who have trusted in them.

<sup>10</sup>We have an altar at which those that serve in the tent of worship have no right to eat; <sup>11</sup>for the bodies of those beasts, whose blood is taken by the priest into the holy place as an offering for sin, are burnt outside the camp. <sup>12</sup>So Jesus, in order to make the people holy by his blood, suffered outside the gate. <sup>13</sup>Let us, therefore, go out to him outside the camp, bearing his shame. <sup>14</sup>For we have not here on earth a city that is to remain; we look for one that is to be. <sup>15</sup>Let us through him, then, offer a sacrifice of praise at all times to God, that is, the fruit of lips making confession of his name. <sup>16</sup>And do not forget to do good, and to relieve the poor; for in this kind of sacrifice God takes delight.



<sup>17</sup>Obey those that lead you; respect their authority; for they are keeping watch over your souls, knowing that they will have to give an account; then, if you do this, they will do their work with joy, not sorrow; for that would be your loss.

<sup>18</sup>Pray for us. For we are sure that we have a clear conscience; our desire is in every way to live a good life. <sup>19</sup>I urge you the more to do this, that I may the sooner be brought to you again.

<sup>20</sup>And may the God of peace that brought again from the dead the great shepherd of the sheep, with the blood of the bond everlasting, our Lord Jesus Christ, <sup>21</sup>supply you with every good thing to do his will, doing in you that which pleases him, through Jesus Christ; to him be glory for ever and ever. Amen.

<sup>22</sup>I beg you, my brethren, to take this word of warning patiently; I have not written a long letter to you. <sup>23</sup>Take notice that Timothy, our brother, has been set free; if he comes soon, he and I will see you together.

<sup>24</sup>Greet all your leaders and all the people of God. Those who came from Italy greet you.

<sup>25</sup>Grace be with you all.

# THE LETTER OF JAMES

1 James, the slave of God and of the Lord Jesus Christ;  
To the twelve tribes that are scattered over the world;  
Greeting.

<sup>2</sup>Think it a very joyful thing, my brethren, when you fall into all kinds of trials; <sup>3</sup>remember that the \*testing of your faith produces endurance. <sup>4</sup>Let endurance bear its perfect fruit, that you may be perfect and complete, in need of nothing.

<sup>5</sup>If any of you is in need of wisdom, let him ask God, who gives to all men generously and does not find fault, and it shall be given him. <sup>6</sup>But let him ask in faith, without doubting; for the doubter is like the surface of the sea, driven and blown about by the wind. <sup>7</sup>Such a man must not think that he will obtain anything from the Lord, <sup>8</sup>a man in two minds, unsteady in all his ways.

<sup>9</sup>Let the brother of humble birth be proud that he is lifted up; <sup>10</sup>and the rich that he is brought low; because like the flower of the grass he shall pass away. <sup>11</sup>For the sun rises with its burning heat and dries up the grass, and its flower falls and the beauty of its face is gone; so the rich man shall fade away, as he travels.

<sup>12</sup>Happy is the man that stands firm against trial; for when he has been tested, he shall receive the crown of life, which God has promised to those that love him.

<sup>13</sup>Let no man say, when he is tempted, I am tempted by God; for God cannot be tempted by evil, and he himself tempts no one. <sup>14</sup>Every man is tempted by being attracted and trapped by his own desire. <sup>15</sup>Then desire conceives, and gives birth to sin; and when sin is fully grown, it gives birth to death.

<sup>16</sup>Make no mistake, my beloved brethren. <sup>17</sup>Every good gift and every perfect favour is from above, coming down from the Father of the heavenly lights, with whom there is no change nor shadow made by turning. <sup>18</sup>Of his own will he gave us birth by the word of truth, that we might be a kind of first-fruits among his creatures.

<sup>19</sup>Do not forget this, my beloved brethren. Let every man be quick to hear, slow to speak, slow to anger; <sup>20</sup>for the anger of man does not do what the law of God demands. <sup>21</sup>Therefore put away all dirty conduct, and every evil overgrowth, and receive with meekness the word planted in you; for it is able to save your souls.

<sup>22</sup>Be doers of the word, not hearers only, deceiving yourselves. <sup>23</sup>For if anyone is a hearer of the word and not a doer, he is like a man that looks at his natural face in a looking-glass; <sup>24</sup>for after looking at himself, he goes away and at once forgets what he was like. <sup>25</sup>But anyone that looks at the perfect law that makes men free, and stands by it, being not a hearer that forgets, but a doer that acts, that man shall be happy in his work.

<sup>26</sup>If anyone thinks himself to be religious, and does not control his tongue but deceives himself, his religion is useless. <sup>27</sup>The religion that is pure and spotless in the sight of God the Father is this: to take care of fatherless children and widows in their trouble; and to keep ourselves unstained from the world.

**2** My brethren, do not try to combine faith in our Lord Jesus Christ, the Lord of glory, with respect for outward appearances. <sup>2</sup>For if a man with a gold ring and fine clothes comes into your meeting, and a poor man in dirty clothes, <sup>3</sup>and you pay attention to the man in the fine clothes, and say to him, Take a seat here, please, and to the poor man, Stand there, or, Sit on the floor at my feet, <sup>4</sup>have you not made differences among your-

selves? Are you not unjust judges? <sup>5</sup>Listen, my beloved brethren. Has not God chosen the poor of this world to be rich in faith, and to come into possession of the kingdom that he has promised to those that love him? <sup>6</sup>But you have put the poor man to shame. Is it not the rich that treat you cruelly? That drag you into court? <sup>7</sup>That blaspheme the noble name you bear?

<sup>8</sup>If, then, you keep the royal law, as scripture says, namely, Thou shalt love thy neighbour as thyself, then you do well. <sup>9</sup>But if you show respect for outward appearances, you are committing sin and by the law are found guilty as law-breakers. <sup>10</sup>For if a man keeps the whole law, but falls into one sin, he is guilty of breaking it all. <sup>11</sup>For he that said,

Thou shalt not commit adultery,  
said also,

Thou shalt do no murder.

If you do not commit adultery, but do commit murder, you are a law-breaker. <sup>12</sup>Speak and act like men that are to be judged under the law of liberty. <sup>13</sup>For the merciless man is judged mercilessly; mercy speaks louder than judgement.

<sup>14</sup>My brethren, what use is it for a man to say that he has faith, if he has no good deeds to show? Can faith save him? <sup>15</sup>If a brother or a sister is without clothes, and is in need of daily food, <sup>16</sup>and one of you says to them, Go in peace, be warmed and fed—if you do not give them the things their bodies need, what use is that? <sup>17</sup>So faith by itself, if it has no good deeds to show, is dead.

<sup>18</sup>But someone may say, You have faith, I have good deeds; show me your faith apart from good deeds; and I will show you my faith by my good deeds. <sup>19</sup>You believe that God is one; you do well; even the evil spirits believe—and their hair stands on end. <sup>20</sup>But do you wish to be convinced, my senseless friend, that faith without good deeds is useless? <sup>21</sup>Was not our father

Abraham judged to be righteous because of his good deeds, when he offered his son Isaac on the altar? <sup>22</sup>You see that with him faith was at work, and good deeds as well, and faith was made perfect by good deeds, <sup>23</sup>and the scripture was proved true which said,

Abraham believed in God

And it was counted to him for righteousness,

And he was called the friend of God.

<sup>24</sup>You see that a man is judged to be righteous, as a result of his good deeds, and not as a result of faith only. <sup>25</sup>In the same way was not Rahab the harlot judged to be righteous as a result of her good deeds, when she welcomed the messengers and sent them on by another way? <sup>26</sup>For as the body without the breath of life is dead, so faith without good deeds is dead.

**3** Not many of you must become teachers, my brethren; remember that we teachers shall be judged more severely than others. In many ways we all fall into sin. <sup>2</sup>If any man falls into no sin of speech, he is a perfect man, able to control his whole body. <sup>3</sup>If we put the bridle into a horse's mouth to make it obedient, we can turn its whole body. <sup>4</sup>Ships, also, big as they are and driven by violent winds, are turned about, as you see, with a very small steering-oar, wherever the will of the steersman chooses. <sup>5</sup>So the tongue is a small organ, but it boasts of great things. See how large a forest a small flame sets on fire! <sup>6</sup>The tongue, too, is a fire; the tongue stands for a world of wickedness among the organs of our body, making all the body unclean, setting the wheel of nature on fire, set on fire itself by hell. <sup>7</sup>For every kind of beast and bird, reptile and sea-animal can be tamed, and has been tamed, by mankind; <sup>8</sup>but the tongue no one on earth can tame; it is a restless evil, full of deadly poison. <sup>9</sup>With the tongue we bless the Lord and Father; and



with the tongue we curse men made in the likeness of God; <sup>10</sup>from one and the same mouth blessing and cursing come. This, my brethren, ought not to be. <sup>11</sup>Does a spring pour sweet and bitter water from the same opening? <sup>12</sup>Can a fig-tree, my brethren, bear olives? Or a vine figs? Neither can a salt-spring give fresh water.

<sup>13</sup>Which of you has wisdom and good sense? Let him show by his good life that his good deeds are done in the humility of wisdom. <sup>14</sup>But if you nurse bitter feelings of jealousy and self-seeking in your hearts, do not scorn the truth and heap up lies against it. <sup>15</sup>That is not the wisdom that comes from above; that is something earthly, animal, devilish. <sup>16</sup>For where there is jealousy and self-seeking, there is disorder and every evil thing. <sup>17</sup>The wisdom from above is first pure, then peaceful, without prejudice, willing to give way, full of mercy and of good fruit, whole-hearted, sincere. <sup>18</sup>The fruit of righteousness is from a seed sown in peacefulness by peacemakers.

**4** What is the cause of the quarrels and fights among you? Is it not that your desires are at war within your bodies? <sup>2</sup>You want something and cannot get it; you murder. You desire and cannot obtain; you quarrel and fight. <sup>3</sup>You fail to get, because you fail to ask; you ask, and yet do not receive, because you ask wickedly, intending to spend it on your pleasures. <sup>4</sup>You who have broken your vows, do you not know that friendship with this world is enmity against God? The man that chooses to be a friend of this world makes himself the enemy of God. <sup>5</sup>Or do you think that scripture means nothing: \*The spirit which he has set within us is a jealous lover? <sup>6</sup>Yet he gives more grace. So scripture says:

God resists the proud,

But to the humble he gives grace.

<sup>7</sup>Bow down humbly before God, therefore; but stand up against the devil, and he will fly from you. <sup>8</sup>Come near to God, and he will come near to you. Make your hands clean, you sinful men, and purify your hearts, you double-minded. <sup>9</sup>Be sorrowful, cry and weep. Let your laughter be turned into crying, and your joy into heaviness. <sup>10</sup>Humble yourselves before the Lord, and he will lift you up.

<sup>11</sup>Do not speak evil of one another, my brethren. The man that speaks evil of his brother or condemns his brother, speaks evil of the law, and condemns the law. And if you condemn the law, you are not a doer of the law, but a judge. <sup>12</sup>There is only one law-giver and judge, one that is able to save and to destroy; who are you to condemn your neighbour?

<sup>13</sup>Come, now, you that say, Today or tomorrow we shall travel to such and such a town, and spend a year there trading and making money—yet you do not know what will happen tomorrow. <sup>14</sup>What is your life like? You are a mist, that appears for a little time and then disappears again. <sup>15</sup>Say rather, If the Lord wills, we shall be alive and do this or that. <sup>16</sup>Instead of that you talk boastfully of your splendid plans; all such talk is evil. <sup>17</sup>So, then, to the man who knows what is good, but does not do it, to him that is sin.

**5** Come, now, you rich men, weep and cry aloud  
Because of the miseries that are coming upon you.

<sup>2</sup>Your wealth has rotted,  
And your clothing is moth-eaten.

<sup>3</sup>Your gold and silver are rusted through,  
And their rust shall be a witness against you,  
It shall eat up your flesh like fire;  
You have stored up treasure in the last days;

<sup>4</sup>See, the wages that you have kept back  
From the workmen cutting your corn,  
Cry out against you;  
And the cries of the harvesters have come up  
To the ears of the Lord of Hosts.

<sup>5</sup>You have lived softly on the earth and followed your pleasures,  
You have made your hearts fat on the day of the killing,

<sup>6</sup>You have found the righteous man guilty  
And put him to death; he does not resist you.

<sup>7</sup>Wait patiently, therefore, brethren, for the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient over it until it gets the early and the later rain. <sup>8</sup>Be patient, you too, and stand firm, because the coming of the Lord is at hand. <sup>9</sup>Do not grumble about one another, brethren, lest you be judged guilty; see, the judge is standing at the door. <sup>10</sup>As an example of suffering and patience, brethren, take the prophets, who spoke in the name of the Lord. <sup>11</sup>Those that endured we call happy. You have heard how Job endured, and you have seen what the Lord did for him at the end; for he is full of pity and mercy.

<sup>12</sup>Above all, my brethren, swear no oath, either by heaven or by the earth, or by any other thing; let your yes be yes and your no be no, lest you be judged guilty.

<sup>13</sup>Is anyone among you in trouble? Let him pray. Is anyone in good heart? Let him sing a song of praise. <sup>14</sup>Is anyone among you sick? Let him send for the elders of the church, and let them pray over him, putting oil upon him in the name of the Lord. <sup>15</sup>And the prayer of faith shall make the sick man well, and the Lord shall raise him up; and if he has committed sins, he shall be forgiven. <sup>16</sup>Confess your sins to one another, therefore, and pray for one another; that you may be healed; the prayer of a righteous man is powerful in its working. <sup>17</sup>Elijah

was a man of the same nature as ourselves, and he prayed earnestly that it should not rain. And no rain fell for three years and six months. <sup>18</sup>Then he prayed again; and the sky sent down rain, and the earth brought forth its fruit.

<sup>19</sup>My brethren, if anyone among you is led away from the truth and another brings him back, <sup>20</sup>he must not forget that whoever brings a sinner back from the error of his way, shall save a soul from death, and cover an uncounted number of sins.

# THE FIRST LETTER OF PETER

**1** Peter, an apostle of Jesus Christ;

To the strangers scattered in Pontus, Galatia, Cappadocia, Roman Asia and Bithynia, <sup>2</sup>chosen in the purpose of God, set apart by the Spirit, to be obedient to Jesus Christ, and clean by the spilling of his blood;

May grace be increased to you and peace.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ. He in his great mercy has brought us by a new birth into a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>and into a possession undying, unstained, unfading, kept safe in heaven for you, <sup>5</sup>who by the power of God are preserved, through faith, for the salvation that is ready to be revealed at the last time. <sup>6</sup>In all this you rejoice, even though for a little time, if it is necessary, you are pained by troubles of many kinds, <sup>7</sup>that the true metal of your faith may be found to be much more precious than gold (which, though it can be destroyed, yet is tested by fire), and this for your praise and glory and honour at the revelation of Jesus Christ. <sup>8</sup>You love him, though you have never seen him; and because you have faith in him, though you cannot see him yet, you rejoice with a joy beyond words and full of glory; <sup>9</sup>you are winning the reward of your faith, that is, the salvation of your souls.

<sup>10</sup>As to this salvation, the prophets, who prophesied of the grace that is to be yours, made careful search and enquiry; <sup>11</sup>they asked what time and what conditions the Spirit of Christ within them (which foretold the sufferings of Christ and his later glory) pointed to. <sup>12</sup>It was revealed to them that they were



serving, not themselves, but you in those things which have now been told you, by those who brought you the good news of God through the Holy Spirit sent from heaven: things which angels desire to look into.

<sup>13</sup>Therefore make ready your minds for action, be on guard, fix your hope once and for all on the grace to be brought you at the revelation of Jesus Christ; <sup>14</sup>like obedient children, follow no more the wandering desires of the time of your blindness; <sup>15</sup>but in your whole way of life be holy, as he that called you is holy; <sup>16</sup>for it is written:

You shall be holy,

For I am holy.

<sup>17</sup>And since in your prayers you give the name Father to him who judges every man according to his deeds, without regard for outward appearance, then live your life as foreigners here on earth, in reverent fear; <sup>18</sup>remember that you were bought out of that purposeless life, which your fathers handed down to you, bought not with things that decay like silver or gold, <sup>19</sup>but with precious blood, like that of a lamb without fault or spot, the blood of Christ. <sup>20</sup>He was appointed by God before the world was made; <sup>21</sup>he has been revealed at the end of the ages for your sake; and through him you have faith in God who raised him from the dead, and gave him glory, so that your faith and hope are in God.

<sup>22</sup>By obedience to the truth you have purified your souls for a sincere love of the brethren; therefore love one another earnestly from the heart. <sup>23</sup>You have been born again from a seed that is deathless and cannot die, through the word of a living and unchanging God; <sup>24</sup>for

All flesh is like grass,

And all the glory of it like the flower of grass.

Grass fades, and its flower falls,

<sup>25</sup> But the word of the Lord stands fast for ever.

That word is the good news of God that has been brought to you.

**2** Put off, therefore, all spite and deceit, all double-dealing and envy and evil-speaking; <sup>2</sup>like newborn babies, desire the pure \*milk of the word, that by it you may grow up into salvation, <sup>3</sup>since you have tasted how good the Lord is. <sup>4</sup>Come to him, then, the living stone, rejected by men, but chosen and honoured in the sight of God, <sup>5</sup>and be built up yourselves, like living stones into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices pleasing to God through Jesus Christ.

<sup>6</sup>For it stands written,

Behold, I lay a stone in Zion,

A chosen and a precious corner-stone:

He that has faith in him will not be disappointed.

<sup>7</sup>To you, then, that have faith it is precious; but to those that have no faith,

The stone which the builders rejected

Is now the corner-stone.

<sup>8</sup>and

A stone to trip them up,

And a rock to make them fall.

They trip over it, because they disobey the word; this is their appointed fate. <sup>9</sup>But you are a chosen race, a royal priesthood, a holy nation, his own special people, that you may declare the excellent acts of him that called you out of darkness into his wonderful light; <sup>10</sup>once you were no people, now you are the people of God; once you were unpitied, now you are pitied indeed.

<sup>11</sup>Beloved, I urge you, as foreigners and strangers here on earth, keep yourselves from the lusts of the flesh; <sup>12</sup>for they are

at war with the soul. Among the heathen see you live virtuous lives, so that instead of abusing you as evil-livers, they may see your good works, and give glory to God on the day when he shall visit you.

<sup>13</sup>Obey every human authority for the Lord's sake, whether it is the Emperor, as being over all, <sup>14</sup>or governors, as sent by him to punish evil-doers and honour those that do right: <sup>15</sup>for that is the will of God, that by doing right you may silence the ignorant talk of foolish men. <sup>16</sup>Obey like free men, not using your freedom to excuse evil doing, but rather as slaves of God. <sup>17</sup>Honour all men; love the brotherhood; reverence God; honour the Emperor.

<sup>18</sup>Servants, be obedient and respectful towards your masters, not only those that are kind and reasonable, but also those that are ill-tempered. <sup>19</sup>For it is a sign of grace, when a man, from a sense of duty to God, bears pain, while suffering unjustly. <sup>20</sup>If, when you do wrong and are beaten, you bear it bravely, what virtue is there in that? If, however, when you have done right, you suffer for it, and bear that bravely, that is a sign of grace in God's eyes. <sup>21</sup>It was for this you were called; for Christ suffered for you and left you an example that you should follow in his steps:

<sup>22</sup>He did no evil,

And no deceit was found on his lips;

<sup>23</sup>He was cursed, but he cursed not in return;

He suffered but he threatened not,

But rather trusted his cause to him that judges justly.

<sup>24</sup>He bore our sins himself in his body \*on the tree,

That we might die to sins and live again in righteousness;

And by his wounds you were healed.

<sup>25</sup>For like sheep you had wandered away,

But now you have turned to the shepherd and \*bishop of  
your souls.

**3** Married women, in the same way you must be obedient to your husbands, so that some of those that do not obey the word, may be won without argument by their wives' way of life, <sup>2</sup>when they see your chaste and reverent behaviour. <sup>3</sup>Yours must not be outward ornament, the dressing of the hair, or the wearing of jewels and fine clothes, <sup>4</sup>but rather the hidden inward self, with the undying beauty of a quiet and gentle spirit, which is precious in the sight of God. <sup>5</sup>In past times the holy women, who put their hope in God, made themselves beautiful in this way; they were obedient to their husbands; <sup>6</sup>for example, Sarah obeyed Abraham, and called him master, and you are now her daughters, if you do right, and let nothing whatever make you afraid.

<sup>7</sup>You husbands, in the same way, must be thoughtful in your life with your wives; you must give honour to the woman, as to the weaker vessel, since you are both heirs together of the grace of life; so that nothing may hinder your prayers.

<sup>8</sup>Moreover, you must, all of you, be like-minded, feeling for one another, loving one another like brothers, tender-hearted, humble; <sup>9</sup>do not return evil for evil, or curse for curse, but on the contrary, blessing; for it was for this you were called, that you might obtain a blessing.

<sup>10</sup>He that would love life

And see good days,

Let him keep his tongue from evil,

<sup>11</sup>And his lips from speaking deceit;

Let him turn away from evil and do good,

Let him search for peace and pursue it.

<sup>12</sup>For the eyes of the Lord are on the righteous,

And his ears are open to their prayers;

But the face of the Lord is against them that do evil.

<sup>13</sup>Besides, who will harm you if you have an eager desire to do

what is right? <sup>14</sup>If, however, you do suffer for righteousness' sake, you will be blessed. But

Have no fear of them, neither be troubled,

<sup>15</sup>Worship Christ in your hearts as Lord;

and be ready at any time to give an answer to any man that calls for a reasonable account of the hope that is in you; but speak with gentleness and respect; <sup>16</sup>and keep your conscience clear, so that, for all their evil speaking, those that abuse your good way of life \*as Christians may be put to shame.

<sup>17</sup>For it is better to suffer for doing right, if that should be the will of God, than for doing wrong. <sup>18</sup>For Christ himself suffered for sins once for all, the just for the unjust, that he might bring us to God; he was put to death in the flesh, but raised to life in the Spirit; <sup>19</sup>at this time also he went and made proclamation to the spirits in prison, <sup>20</sup>who had disobeyed at the time when the patience of God was eagerly waiting in the days of Noah, while the ark was being made ready, in which a few, that is eight persons, were brought safe through the water. <sup>21</sup>And water, of which this is a figure, now saves you, that is, baptism; not as the washing away of dirt from the body, but as the prayer \*of a good conscience before God, through the resurrection of Jesus Christ, <sup>22</sup>who has gone up into heaven, and is at the right hand of God, with angels and authorities and powers put under him.

**4** Since Christ, then, suffered in the flesh, you also must arm yourselves with the same way of thinking, namely, whoever has suffered in the flesh has finished with sin, <sup>2</sup>so that you may live the rest of your life in the body in accordance with the will of God, not the lusts of men. <sup>3</sup>You had time enough in the past to do as the heathen choose to do, when you lived in shameless lewdness, evil passions, drunkenness, disorderly dancing, feasting, and disgusting idol-worship. <sup>4</sup>The heathen are astonished



that you no longer join them in the same loose living and excess; they abuse you for it; <sup>5</sup>but they themselves shall give an account to him that is ready to judge both the living and the dead. <sup>6</sup>For this is the reason why the good news of God was proclaimed to the dead also, that though judged as men are judged, in the flesh, they might live as God lives, in the Spirit.

<sup>7</sup>The end of all things is at hand. Be self-controlled, therefore, be on guard and pray. <sup>8</sup>Above all be earnest in your love for one another; for love hides an uncounted number of sins; <sup>9</sup>welcome one another to your homes without grumbling; <sup>10</sup>serve one another, each with the gift that he has received, like good agents of the many-sided grace of God. <sup>11</sup>If a man preaches, let him do it as one that preaches the words of God; if a man serves, let him do it as with the strength that God supplies; that in all things God may be glorified through Jesus Christ, whose is the glory and power for ever and ever. Amen.

<sup>12</sup>Beloved, do not be surprised at the fiery trials that have come to test you, as though some strange thing were happening to you; <sup>13</sup>but in so far as you share in the sufferings of Christ, rejoice, so that you may rejoice and be glad at the revelation of his glory. <sup>14</sup>If men speak evil of you because of Christ, happy are you; for then the Spirit of glory, the Spirit of God, is resting on you. <sup>15</sup>Let none of you suffer as a murderer or a thief, or an evil-doer, or a busybody; <sup>16</sup>but if a man suffers as a Christian, let him not be ashamed, let him rather glorify God because of it. <sup>17</sup>For the time has come for judgement to begin with the household of God; and if it begins with us, what shall be the end of those that are disobedient to the good news of God? <sup>18</sup>And

If the righteous man is scarcely saved,

Where shall the ungodly and the sinner be?

<sup>19</sup>Therefore those that suffer according to the will of God, must

put their souls in the keeping of a Creator who can be trusted, and they must keep on doing good.

**5** I call upon the elders among you, therefore, I that am a fellow-elder and witness of the sufferings of Christ, and have had experience of the glory that is to be revealed; <sup>2</sup>be good shepherds of God's flock among you, watching over them not because you must, but of your own free will, as for God's sake, not for a low love of gain but with eager goodwill; <sup>3</sup>not as masters of those in your keeping but as models for the flock. <sup>4</sup>Then, when the chief Shepherd shall appear, you shall win an unfading crown of glory.

<sup>5</sup>In the same way, you young men, be obedient to your elders. Clothe yourselves, all of you, with humble service one of another; for God resists the proud, and gives grace to the humble.

<sup>6</sup>Humble yourselves therefore beneath the strong hand of God, so that he may in due time lift you up; <sup>7</sup>put all your anxieties on him, for he cares for you. <sup>8</sup>Be watchful, be wakeful; for your enemy, the devil, walks about, like a roaring lion, looking for someone to swallow up. <sup>9</sup>Stand firm in the faith and resist him; remember that the same kinds of suffering are being borne by your brethren throughout the world. <sup>10</sup>And when you have suffered a little while, the God of all grace, who has called you through Christ into his everlasting glory, shall himself set you up, support you, strengthen you; <sup>11</sup>his is the power for ever and ever. Amen.

<sup>12</sup>By the hand of Silas, that faithful brother, as I count him, I have written to you this short letter, to put you in good heart, and to bear witness that this is the true grace of God; stand fast in it. <sup>13</sup>Your sister-church in Babylon, chosen along with you, greets you, and also Mark, my son. Greet one another with the kiss of love.

<sup>14</sup>Peace be to all of you that are in Christ.

# THE SECOND LETTER OF PETER

**1** Simon Peter, slave and apostle of Jesus Christ;  
To those who have been given, through the righteousness  
of our God and \*Saviour Jesus Christ, a faith as precious as our  
own;

<sup>2</sup>Grace and peace be yours in plenty, in the knowledge of God  
and Jesus Christ our Lord.

<sup>3</sup>His divine power has given to us everything necessary for  
life and godliness, through the knowledge of him that called us  
\*by his own glory and excellence; <sup>4</sup>through them he has given  
to us very great and precious promises, that through them you  
might become sharers in the divine nature, since you have  
escaped the change and decay that are in the world through lust.  
<sup>5</sup>For this reason make every effort to add a supply of virtue to  
your faith, and of knowledge to your virtue, <sup>6</sup>and of self-control  
to your knowledge, and of endurance to your self-control, and  
of godliness to your endurance, <sup>7</sup>and of brotherly kindness to  
your godliness, and of love to your brotherly kindness. <sup>8</sup>For if  
you have these things, and have them in increasing measure,  
they will make you effective and fruitful in the knowledge of our  
Lord Jesus Christ. <sup>9</sup>But the man that has none of these things,  
is blind; he sees only what is under his nose; he forgets his  
cleansing from his past sins. <sup>10</sup>Therefore, my brethren, set your-  
selves the more earnestly to make God's call and choice of you  
effective; for if you do this, you will never fall; <sup>11</sup>for in this way  
the road will be splendidly prepared for your entrance into the  
everlasting kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup>For this reason I shall be always careful to remind you of

these things, though you know them already, and are firmly set in the truth that you possess. <sup>13</sup>I think it right, as long as I am in my earthly tent, to keep your memories awake; <sup>14</sup>for I know that my earthly tent will soon be put away, as our Lord Jesus Christ has shown me. <sup>15</sup>But I shall take care that, even after I have passed away, you may be able at any time to call these things to mind. <sup>16</sup>For when we made known to you the power of our Lord Jesus Christ and his coming, we did not depend on invented stories; we were eye-witnesses of his majesty. <sup>17</sup>For he received from God the Father honour and glory, when a voice came out of the excellent glory to him, and said, This is my Son, \*the beloved, in whom I am well pleased; <sup>18</sup>and we ourselves heard this voice, when it came out of heaven, while we were with him on the holy hill. <sup>19</sup>And so we find the word of prophecy more certain; you will do well to pay attention to it, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

<sup>20</sup>Remember this first of all: no \*prophecy may be explained by any man's private meaning; <sup>21</sup>no prophecy was ever made by the will of man; men spoke from God, being moved by the Holy Spirit.

**2** Yet there were false prophets among the people, as among you there will be false prophets, who will bring in teaching that will destroy you, denying the Master that bought them, and bringing destruction down quickly upon themselves. <sup>2</sup>And many will follow them in their lewd ways; and because of them men will speak evil of the way of truth. <sup>3</sup>In their avarice they will exploit you with invented tales; judgement for a long time now has been at work against them, and destruction has not been asleep. <sup>4</sup>For God did not spare the angels when they sinned, but threw them down into hell, and left them in pits of darkness

down below, to be kept till the day of judgement; <sup>5</sup>and he did not spare the old world, but protected only Noah, as the messenger of righteousness, and seven other persons, when he let loose the flood upon a world of ungodly men; <sup>6</sup>and he condemned the cities of Sodom and Gomorrah, and overthrew them, and covered them with ashes, making them an example to the ungodly of the things that were coming upon them; <sup>7</sup>but he rescued the good man, Lot, who had been troubled by the lewd lives of the lawless; <sup>8</sup>for the good man, as he lived among them, was, both by sight and hearing, from day to day tormented in his righteous soul with their lawless deeds. <sup>9</sup>Therefore the Lord is able to rescue from trial those that worship him, and to keep the unrighteous in punishment until the day of judgement; <sup>10</sup>and especially those that follow after the unclean lusts of the flesh, and think nothing of authority. Self-willed, shameless men, they are not afraid to abuse the shining ones; <sup>11</sup>though the angels, who are greater in strength and power than they, bring no abusive charge against them in the presence of the Lord. <sup>12</sup>Like beasts without reason, whose only nature it is to be caught and destroyed, they shout abuse against things that they do not understand, and they shall be destroyed like beasts, <sup>13</sup>and they shall be robbed of the gain of their robbery. They take their pleasure in the delights of the flesh in broad daylight; they are disease-spots and running sores; while they eat and drink their costly meals, feasting among you, <sup>14</sup>they have eyes full of fornication, that never have enough of sinning; they lead unsteady souls into a trap; their hearts are trained to exploit; they are children of a curse; <sup>15</sup>they have left the right road and gone wandering away, following the path of Balaam, the son of Beor, who set his heart on unjust gain, <sup>16</sup>and because of his offence was rebuked. A dumb ass, speaking with a man's voice, put an end to the prophet's madness.



<sup>17</sup>These are springs without water, and mists driven before a storm of wind; black darkness below is waiting for them. <sup>18</sup>Their mouths are full of swelling foolishness; by means of fleshly desires and lewdness they trap men who are just escaping from a life of error, <sup>19</sup>promising them freedom when they themselves are slaves of decay (for a man is bound in slavery to whatever masters him). <sup>20</sup>For if through the knowledge of the Lord and Saviour Jesus Christ they have escaped all the uncleanness of the world, and then are caught again in its net and mastered, their last state is worse than their first. <sup>21</sup>For it would have been better for them not to have known the way of righteousness, than to have known it, and then turned away from the holy commandment given to them. <sup>22</sup>The truth of the proverb is proved in them: The dog returns to its vomit, and the sow that has been washed to its rolling in the mud.

**3** This is the second letter, beloved, that I have written to you; in both I have stirred up your honest minds to remember; <sup>2</sup>reminding you of the words that were formerly spoken by the holy prophets, and of the commandment of the apostles of our Lord and Saviour. <sup>3</sup>First of all you must understand that, in the last days, men will come who, because they are walking in the way of evil lusts, will make sport of holy things, <sup>4</sup>and say, Where is the promise of his coming? Since the day when our fathers fell asleep, everything remains as it has always been from the beginning of the world. <sup>5</sup>For they make themselves forget this: long ago there was a heaven, and an earth formed by the word of God out of water and by means of water; <sup>6</sup>by these same means the world that then was, was flooded with water and destroyed. <sup>7</sup>But this present heaven and this present earth have been kept for destruction by fire, being preserved

until the day of judgement, the day when the ungodly shall be destroyed.

<sup>8</sup>Beloved, keep this one thing in mind; that with the Lord one day is as a thousand years, and a thousand years as one day.

<sup>9</sup>God is not slow to do what he has promised, as some count slowness; he is patient with you; he does not desire that any should be destroyed, but rather that all should come to repentance.

<sup>10</sup>The day of the Lord will come like a thief, when the heavens will pass away with a very great noise, and the heavenly bodies will burn up and be destroyed, and the earth and all the works of man will melt away. <sup>11</sup>If all these things are to come to such an end, what sort of men ought you to be, living holy and godly lives, <sup>12</sup>looking for and earnestly desiring the coming of the day of God, when the heavens will be burnt with fire, and come to an end, and the heavenly bodies burn and melt?

<sup>13</sup>But according to his promise we wait for new heavens and a new earth in which righteousness dwells.

<sup>14</sup>Therefore, beloved, since you are waiting for these things, do all you can to be found at peace, without spot or fault, in his presence. <sup>15</sup>And be sure that the long patience of our Lord is for our salvation, as our beloved brother Paul has written to you out of the wisdom that was given him; <sup>16</sup>for he spoke of it in all his letters. There are some things in them hard to understand; and these things the ignorant and unsteady twist to their own destruction, as they do the rest of the scriptures.

<sup>17</sup>Therefore, beloved, since you know this already, be careful not to be carried away with the error of the lawless and not to lose your steadiness of mind. <sup>18</sup>But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever.

# THE FIRST LETTER OF JOHN

**1** It was there from the beginning; we have heard it, we have seen it with our eyes; we have watched it, and touched it with our hands, concerning the word of life. <sup>2</sup>And the life was made known, and we have seen it and bear witness and declare to you the everlasting life, which was with the Father and was made known to us. <sup>3</sup>What we have seen and heard we declare to you; that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. <sup>4</sup>And we write these things that \*our joy may be complete.

<sup>5</sup>This is the message which we have heard from him and declare to you: God is light, and there is no darkness in him at all. <sup>6</sup>If we say we have fellowship with him, and walk in darkness, we are lying, and not living in the truth; <sup>7</sup>but if we walk in light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from every kind of sin. <sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and righteous; he will forgive us our sins and cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

**2** My dear children, I am writing this to you that you may not sin at all; but if anyone does sin, we have \*a Friend with the Father, Jesus Christ the righteous; <sup>2</sup>he is himself the means of washing away our sins, and not only ours but also the sins of the whole world. <sup>3</sup>By this we may be sure that we know him, if we keep his commandments. <sup>4</sup>Any man that says, I know him,

and does not keep his commandments, is a liar, and the truth is not in him. <sup>5</sup>But any man that keeps his word, in such a man truly the love of God has been made perfect. By this we may be sure that we are in him; <sup>6</sup>any man that says that he dwells in him, ought to live as he lived.

<sup>7</sup>Beloved, I am writing no new commandment to you, but an old commandment, which you have had from the beginning; the old commandment is the word which you have heard. <sup>8</sup>Yet I am writing a new commandment to you, which is true both in him and in you; because the darkness is passing away and the true light is already shining. <sup>9</sup>Anyone that says he is in the light, and yet hates his \*brother, is in darkness still. <sup>10</sup>The man that loves his brother dwells in the light, and in light there is no cause for falling. <sup>11</sup>But the man that hates his brother is in darkness, and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

<sup>12</sup>I am writing to you, my dear children, because your sins are forgiven you for his sake. <sup>13</sup>I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have won the victory over the evil one. I write to you, children, because you know the Father. <sup>14</sup>I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong and the word of God dwells in you, and you have won the victory over the evil one.

<sup>15</sup>Do not love the world, or the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup>For everything in the world, the desire of the flesh, and the desire of the eyes, and the pride of life come not from the Father but from the world. <sup>17</sup>And the world is passing away and its desires; but the man that does the will of God remains for ever.

<sup>18</sup>My children, it is the last hour. You have heard that \*anti-

christ is coming, and many antichrists have already appeared; so we are sure that it is the last hour. <sup>19</sup>They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us; but they went out from us, that it might be shown that none of them belongs to us. <sup>20</sup>But you have received an appointment from the Holy One; and you know everything. <sup>21</sup>I write to you, not because you do not know the truth, but because you know it, and because no lie comes from the truth. <sup>22</sup>Who is the liar? Who but he that denies that the Christ is Jesus? This is the antichrist, the man that denies the Father and the Son. <sup>23</sup>No one that denies the Son has the Father. The man that confesses the Son has the Father also. <sup>24</sup>What you have heard from the beginning, let that remain in you. If what you have heard from the beginning remains in you, then you yourselves also will dwell in the Son and in the Father; <sup>25</sup>and this is what he himself has promised us: everlasting life.

<sup>26</sup>I write this about those who are trying to deceive you. <sup>27</sup>The appointment that you received from him remains in you, and you have no need that anyone should teach you; his appointment teaches you about everything, and is true, and is no lie; therefore dwell in it, as it has taught you to dwell. <sup>28</sup>And now, my dear children, dwell in him; so that when he appears, we may have confidence, and not hide from him in shame at his coming. <sup>29</sup>If you know that he is righteous, you may be sure that everyone that lives a righteous life is his child.

**3** See how great a love the Father has given us, to be called the children of God; and that we are. The world does not know us, for the reason that it does not know him. <sup>2</sup>Beloved, we are God's children now; it does not appear yet what we shall be; but we know that, when he appears, we shall be like him, for



we shall see him as he is. <sup>3</sup>And everyone who has this hope in God, purifies himself as he is pure.

<sup>4</sup>Whoever commits sin breaks the law; sin indeed is breaking the law. <sup>5</sup>And you know that he appeared that he might take away sin, and there is no sin in him. <sup>6</sup>No one that dwells in him sins; any man that sins has never seen him, nor known him. <sup>7</sup>Dear children, let no one deceive you. The man that does right is righteous, as he is righteous; <sup>8</sup>he that commits sin is the devil's, because the devil has sinned from the beginning; and the Son of God appeared for this very purpose, that he might destroy the works of the devil. <sup>9</sup>No one who is God's child commits sin, because God's offspring remain in God; and they cannot sin, because they are God's children. <sup>10</sup>By this you can see who are the children of God and who are the children of the devil. No one who does not live righteously belongs to God, nor the man that does not love his brother.

<sup>11</sup>For this is the message that you heard from the beginning, that we should love one another; <sup>12</sup>we must not be like Cain, who belonged to the evil one, and killed his brother. And why did he kill him? Because his deeds were evil and his brother's righteous.

<sup>13</sup>Do not wonder, my brethren, if the world hates you. <sup>14</sup>We know that we have passed from death into life, because we love the brethren. The man that does not love, remains in death. <sup>15</sup>Every one that hates his brother is a murderer; and you know that no murderer has everlasting life remaining in him. <sup>16</sup>We know what love is by this, that he laid down his life for us: so we too ought to lay down our lives for the brethren. <sup>17</sup>If anyone possesses this world's goods, and sees his brother in need, and shuts up his pity against him, how can the love of God remain in him? <sup>18</sup>My dear children, let us love not with words only, or with lips only, but in deed and in truth.

<sup>19</sup>We shall know by this that we are of the truth, and quiet our

hearts, <sup>20</sup>if our hearts in anything condemn us; for God is greater than our hearts, and knows everything. <sup>21</sup>Beloved, if our hearts do not condemn us, we have confidence towards God; <sup>22</sup>and whatever we ask, we receive from him, because we keep his commandments, and do the things that please him. <sup>23</sup>And this is his commandment: that we have faith in the name of his Son Jesus Christ, and love one another, as he commanded us. <sup>24</sup>The man that keeps his commandments dwells in God, and God in him. And we know that God remains in us by this, namely, by the Spirit, which he has given us.

**4** Do not believe every spirit, beloved, but test the spirits, to see whether they come from God. For many false prophets have gone out into the world. <sup>2</sup>You may know the Spirit of God by this: every spirit that confesses that Jesus Christ has come in the flesh is from God; <sup>3</sup>and no spirit that does not confess Jesus is from God. This is the meaning of \*antichrist; you heard that he was coming, now he is already in the world. <sup>4</sup>You are from God, my dear children, and you have been victorious over them; because he that is in you is greater than he that is in the world. <sup>5</sup>They are of the world; therefore they speak what belongs to the world, and the world listens to them. <sup>6</sup>But we are from God; and the man that knows God listens to us; the man that is not from God does not listen to us; by this we know the spirit of truth and the spirit of error.

<sup>7</sup>Beloved, let us love one another, for love is of God, and everyone that loves is a child of God and knows God. <sup>8</sup>The man that does not love, does not know God, because God is love; <sup>9</sup>by this has the love of God shown itself among us, that God has sent his only Son into the world, that we should have life through him. <sup>10</sup>The love is in this, not that we loved God, but that he loved us, and sent his Son to be the means of washing away our

sins. <sup>11</sup>Beloved, if God so loved us, we too ought to love one another. <sup>12</sup>No one has ever seen God; if we love one another, God dwells in us, and his love is made perfect in us.

<sup>13</sup>We know that we dwell in God and God in us by this, that he has given us a share in his Spirit. <sup>14</sup>And we have seen and bear witness that the Father has sent the Son to be the Saviour of the world. <sup>15</sup>Anyone that confesses that Jesus is the Son of God, God dwells in him, and he in God. <sup>16</sup>And we know and believe the love that God has for us. God is love, and he that dwells in love, dwells in God, and God dwells in him. <sup>17</sup>Love with us is made perfect by this, namely, that we have confidence in the day of judgement, because, as he is, so are we in this world. <sup>18</sup>There is no fear in love; love, when it is perfect, drives out fear, for fear has to do with punishment, and the man that is afraid has not been made perfect in love. <sup>19</sup>We love, because he first loved us. <sup>20</sup>If anyone says, I love God, and hates his \*brother, he is a liar. For the man that does not love his brother, whom he has seen, cannot love God, whom he has not seen. <sup>21</sup>And this commandment we have from him: he that loves God should love his \*brother also.

**5** Everyone that believes that Jesus is the Christ is a child of God; and everyone that loves the Father loves his children also. <sup>2</sup>We know that we love the children of God by this, namely, when we love God and keep his commandments. <sup>3</sup>For this is the love of God, that we keep his commandments; and his commandments are not heavy. <sup>4</sup>For the whole body of the children of God is winning the victory over the world; and this is the victory over the world, namely, our faith.

<sup>5</sup>And who is it that wins the victory over the world, who but he that believes that Jesus is the Son of God? <sup>6</sup>This is he that came by water and blood, Jesus Christ; not by water only, but

by water and blood. <sup>7</sup>And the Spirit is witness to this, for the Spirit is the truth. <sup>8</sup>For there are three witnesses, the Spirit and the water and the blood, and these three agree. <sup>9</sup>If we accept the evidence of men, the evidence of God is greater; for God's evidence is this, that he has borne witness to his Son. <sup>10</sup>He that has faith in the Son of God, has the evidence in himself. He that does not believe God, makes him a liar, because he has not believed the evidence which God gave concerning his Son. <sup>11</sup>And this is the evidence, that God gave us everlasting life, and this life is in his Son. <sup>12</sup>He that has the Son, has life; he that has not the Son of God, has not life.

<sup>13</sup>I write these things to you, that you may know that you have everlasting life—to you that believe in the name of the Son of God. <sup>14</sup>And this is the confidence that we have towards him, that if we ask anything according to his will, he hears us. <sup>15</sup>And if we know that he hears us, whatever we ask, we know that we have the things that we have asked for from him. <sup>16</sup>If anyone sees his brother committing a sin that is not deadly sin, he shall ask, and God will give him life, for those whose sin is not deadly sin. There is sin that is deadly sin; I do not say that he should pray concerning that; <sup>17</sup>all wrong-doing is sin, but there is sin that is not deadly sin.

<sup>18</sup>We know that any man that is a child of God does not sin; he that was born God's Child keeps him, and the evil one does not take hold of him.

<sup>19</sup>We know that we are from God, and the whole world is in the hand of the evil one.

<sup>20</sup>We know that the Son of God has come, and has given us understanding, to know him that is *★*true; and we are in him that is *★*true, in his Son Jesus Christ. This is the *★*true God, and life everlasting. <sup>21</sup>My dear children, keep yourselves from idols.

# THE SECOND LETTER OF JOHN

<sup>1</sup>The Elder, to the beloved lady and to her children, whom I love in the truth, and not only I but all that know the truth, <sup>2</sup>for the sake of the truth which dwells in us, and shall be with us for ever;

<sup>3</sup>Grace, mercy and peace shall be with us from God the Father and from Jesus Christ the Son of the Father, in truth and love.

<sup>4</sup>I \*was very happy to find some of your children living in the truth, as we received commandment from the Father. <sup>5</sup>And now I beg you, lady, not as though I were writing to you a new commandment—it is a commandment that we have had from the beginning—that we should love one another. <sup>6</sup>And this is love, that we should live according to his commandments; and the commandment is, that you should live in love, as you have heard from the beginning.

<sup>7</sup>For many deceivers have gone out into the world, men who do not confess the coming of Jesus Christ in the flesh. That is the deceiver, and the \*antichrist. <sup>8</sup>Keep watch over yourselves, that you may not lose what you have worked for, but be paid full wages. <sup>9</sup>Anyone that runs ahead, instead of dwelling in the teaching of the Christ, does not possess God. The man that dwells in the teaching, possesses both the Father and the Son. <sup>10</sup>If anyone comes to you, and does not bring this teaching, do not receive him into your house, do not even greet him; <sup>11</sup>for anyone that greets him, shares in his wicked deeds.

<sup>12</sup>I have much to write, but I do not wish to write it to you with paper and ink; I hope to visit you myself and speak to you face to face, so that \*your happiness may be complete.

<sup>13</sup>The children of your beloved sister send you their greetings.



# THE THIRD LETTER OF JOHN

<sup>1</sup>The Elder, to my friend Gaius, whom I love in the truth.

<sup>2</sup>Beloved, I hope and pray that everything is going well with you, and that you are well: I know it is well with your soul.

<sup>3</sup>For I was very happy to hear from some of the brethren, who came and bore witness to the truth of your life; for you live in the truth. <sup>4</sup>I have no greater happiness than this, to hear that my children are living in the truth.

<sup>5</sup>You are acting loyally, my friend, in doing any service to the brethren, and especially to strangers: <sup>6</sup>they have borne witness to your love before the church. You will do well, if you send them on their journey in a way that will please God; <sup>7</sup>for they set out in his name, and they accept nothing from the heathen.

<sup>8</sup>We, therefore, ought to welcome such men, that we may become fellow-workers with them in the truth.

<sup>9</sup>I have written briefly to the church; but Diotrephes, who enjoys taking the lead, does not recognize us. <sup>10</sup>For this reason, if I come, I shall recall what he is doing, all his noisy talk against us. And he is not content with that: he will not give a welcome to the brethren himself; and he interferes with those who wish to welcome them, and drives them out of the church. <sup>11</sup>My friend, imitate good not evil. The man who does good is from God; the man who does evil has not seen God. <sup>12</sup>Demetrius is spoken well of by all, and by the truth itself; we give our word for him too, and you know that our words are true.

<sup>13</sup>I have much to write to you; but I do not wish to write any more with pen and ink. <sup>14</sup>I hope to see you very soon; and then we shall speak face to face.

<sup>15</sup>Peace be with you. The friends send their greetings to you. Give my greetings to the friends one by one.

# THE LETTER OF JUDE

<sup>1</sup>Jude, slave of Jesus Christ and brother of James;

To the people of God, beloved in God the Father and kept safe in Jesus Christ;

<sup>2</sup>May mercy be yours in plenty and peace and love.

<sup>3</sup>I was anxious to write to you concerning our common salvation, but I am forced to write urging you to defend the faith that has been once for all delivered to God's people. <sup>4</sup>For certain persons have secretly crept in, ungodly men, long ago marked down for this condemnation, who turn the grace of our God into shameless immorality, and disown our only Master and Lord, Jesus Christ.

<sup>5</sup>I wish to remind you, though you have learnt it all once for all, that the Lord, who brought the people safely out of Egypt, afterwards destroyed those that did not believe; <sup>6</sup>and the angels that did not remain in their own high office, but left their proper dwelling-place, are kept by him in the lower darkness in everlasting chains, until the judgement of the great day. <sup>7</sup>In the same way Sodom and Gomorrah and the towns near them, which gave themselves up to fornication and unnatural vice, serve as an example, since they are being punished in everlasting fire.

<sup>8</sup>Yet these men in this same way in their dreaming pollute their flesh, revolt against authority and abuse the shining ones. <sup>9</sup>Now even the archangel Michael, in his dispute with the devil concerning the body of Moses, did not dare to condemn him with abuse, but said, The Lord rebuke you. <sup>10</sup>But these men speak abusively of everything they do not understand; and what they know by the light of nature, like beasts without reason—by these things they are destroyed. <sup>11</sup>Alas for them! They go the

way of Cain; they throw themselves for gain into Balaam's error; they are lost in Korah's rebellion. <sup>12</sup>These are the spots in your love-feasts, eating and drinking together, feeding themselves without fear; clouds without rain, carried along by the wind, trees without fruit even in autumn, twice dead, pulled up by the roots; <sup>13</sup>wild waves of the sea, throwing up to the surface their own shameful desires; wandering stars for whom the lower darkness has been kept for ever and ever.

<sup>14</sup>It was of these that Enoch, the seventh from Adam, prophesied, when he said,

See, the Lord comes with all the thousands of his holy ones,

<sup>15</sup>To do judgement upon all,

And to condemn the ungodly,

For all the ungodly deeds that they have done,

And all the hard words that ungodly sinners have spoken against him.

<sup>16</sup>For these men are grumblers, discontented, following their own lusts; their mouth is full of swelling words; and they \*flatter men for their own advantage.

<sup>17</sup>But you, beloved, must remember the words spoken by the apostles of our Lord Jesus Christ; <sup>18</sup>for they tell you,

In the last time there will be mockers

Who follow their own ungodly lusts.

<sup>19</sup>These are the men that set up divisions, living an animal life, not possessing the Spirit. <sup>20</sup>But you, beloved, must build yourselves up in your most holy faith, praying in the Holy Spirit, <sup>21</sup>and keeping yourselves safe in the love of God, and waiting for the mercy of our Lord Jesus Christ, which will bring you to life everlasting.

<sup>22</sup>\* Have pity on some that doubt; <sup>23</sup>seize some and save them from the fire; on some have pity with fear, hating even the clothing which the flesh has stained.\*

<sup>24</sup>Now to him that is able to keep you from falling, and to set you faultless in the presence of his glory with rejoicing; <sup>25</sup>to the only God our Saviour, through Jesus Christ our Lord, be glory and majesty, might and authority, before all time, and now, and for ever. Amen.

# THE REVELATION TO JOHN

**1** The revelation of Jesus Christ, which God gave to him, to show to his servants the things that soon must happen; and he sent his angel and made it known to his servant John; <sup>2</sup>who \*bore witness to the word of God and to the true faith in Jesus Christ, even to all the things that he saw.

<sup>3</sup>Happy is he that reads,  
And they that hear the words of the prophecy,  
And keep the things that are written in it,  
For the time is near.

<sup>4</sup>John to the seven churches that are in Roman Asia;  
Grace to you and peace from him that is, and that was, and that shall be; and from the seven spirits, which are before the throne; <sup>5</sup>and from Jesus Christ, the true witness, the first born of the dead, and the ruler of the kings of the earth. <sup>6</sup>To him that loves us and has \*loosed us from our sins with his life's blood, and made us kings and priests to his God and Father, to him be glory and power for ever and ever, Amen.

<sup>7</sup>Behold, he is coming with the clouds;  
And every eye shall see him, and they that wounded him.  
And all the tribes of the earth shall mourn because of him.

Yes, Amen.

<sup>8</sup>I am the \*first and the last, says the Lord God, he that is, and was, and is to come, the Almighty.

<sup>9</sup>I, John, your brother and your companion in Jesus in the troubles and the kingdom and the endurance, I was in the island called Patmos, because of the word of God and the true faith in Jesus. <sup>10</sup>I was in the Spirit on the Lord's day, and



I heard behind me a great voice, like the sound of a trumpet, saying,

<sup>11</sup>What you see, write in a book,  
And send it to the seven churches,  
To Ephesus, and to Smyrna, and to Pergamum,  
And to Thyatira, and to Sardis, and to Philadelphia, and to  
Laodicea.

<sup>12</sup>And I turned to see the voice that spoke to me.  
And, having turned, I saw seven golden lamps,

<sup>13</sup>And among the lamps one like a Son of man,  
Clothed to the feet, and bound round the breasts with a  
golden band.

<sup>14</sup>And his head and his hair were white as white wool, white  
as snow;

And his eyes were like a flame of fire;

<sup>15</sup>And his feet were like polished bronze, like bronze melted in  
the fire,

And his voice was like the voice of many waters.

<sup>16</sup>And he had in his right hand seven stars;  
And out of his mouth came a sharp two-edged sword.  
And his face was like the sun shining in its strength.

<sup>17</sup>And when I saw him, I fell at his feet like a dead man; and  
he laid his right hand on me, and said,

Do not be afraid, I am the first and the last and the living one;

<sup>18</sup>I was dead, and, behold, I am alive for ever and ever,  
And I have the keys of death and the grave.

<sup>19</sup>Write, therefore, what you have seen,  
And the things that are, and that afterwards are to be;

<sup>20</sup>The wonder of the seven stars, which you saw in my right hand,  
And the seven golden lamps:

The seven stars are the angels of the seven churches,  
And the seven lamps are the seven churches.

2 To the angel of the church in Ephesus write:  
These are the words of him that holds the seven stars in  
his right hand,

That walks among the seven golden lamps:

<sup>2</sup>I know your deeds and your troubles and your endurance,  
And that you cannot bear evil men,  
But have tested them that say they are apostles, and are not,  
And have found them false.

<sup>3</sup>And you have endurance,  
And have borne it for my sake,  
And have not grown weary.

<sup>4</sup>But I have this against you, that you have left your first  
love.

<sup>5</sup>Remember, therefore, from what you have fallen,  
And turn again, and do the deeds you did at the first;  
Or else I will come to you, and remove your lamp from its  
place,

Unless you turn again.

<sup>6</sup>Nevertheless you have this, that you hate the deeds of the  
Nicolaitans,  
Which I also hate.

<sup>7</sup>He that has an ear, let him hear  
What the Spirit says to the churches.

To him that is victorious I will give leave to eat of the tree of  
life,

Which is in the \*Paradise of God.

<sup>8</sup>And to the angel of the church in Smyrna write:  
These are the words of the first and the last,  
Who was dead and came to life again:

<sup>9</sup>I know your troubles and your poverty,  
(But you are rich),

And the evil things spoken by some of those that say they are  
Jews, and are not,

But are an assembly of Satan.

<sup>10</sup>Do not fear the things that you are about to suffer;  
Behold, the devil is about to throw some of you into prison,  
That you may be tested, and you shall suffer troubles for ten  
days.

Be faithful even to the point of death,

And I will give you the crown of life.

<sup>11</sup>He that has an ear, let him hear

What the Spirit says to the churches:

He that is victorious shall not be hurt by the second death.

<sup>12</sup>And to the angel of the church in Pergamum write:

These are the words of him that has the sharp two-edged  
sword:

<sup>13</sup>I know where you live,

Where the throne of Satan is;

And you hold fast my name,

And have not disowned your faith in me,

Even in the days of Antipas, my witness, my faithful one,

Who was killed among you, where Satan lives.

<sup>14</sup>But I have a few things against you,

Because you have there some that hold the teaching of Balaam,

Who taught Balak to tempt the children of Israel to sin,

To eat things sacrificed to idols, and to commit fornication.

<sup>15</sup>So you, in the same way, have some that hold the teaching of  
the Nicolaitans.

<sup>16</sup>Turn again, therefore; or else I will come to you quickly,

And I will make war against them with the sword in my mouth.

<sup>17</sup>He that has an ear, let him hear

What the Spirit says to the churches.

To him that is victorious I will give hidden manna,  
And I will give him a white stone,  
And on the stone a new name written,  
Which no one knows, but he that receives it.

<sup>18</sup>And to the angel of the church in Thyatira write:  
These are the words of the Son of God,  
Who has eyes like a flame of fire,  
And his feet are like polished bronze:

<sup>19</sup>I know your deeds,  
Your love and faith and service and endurance;  
And your last deeds are more than the first.

<sup>20</sup>But I have this against you,  
That you let the woman Jezebel go free,  
Who calls herself a prophetess,  
And teaches my servants and leads them into evil,  
To commit fornication, and to eat things sacrificed to idols.

<sup>21</sup>And I gave her time to turn again,  
But she is not willing to turn from her fornication.

<sup>22</sup>Behold, I will throw her on a bed,  
And those that commit adultery with her into great trouble,  
Unless they turn from her doings;

<sup>23</sup>And her children will I surely destroy.  
And so all the churches shall know  
That I am he that examines the secret desires of the heart,  
And gives to each one of you according to your deeds.

<sup>24</sup>But to you I say, to the rest that are in Thyatira,  
To all those that have not received this teaching,  
That do not know the deep things of Satan, as some call  
them,

I put upon you no other load;

<sup>25</sup>Only hold fast what you have, till I come.

<sup>26</sup>And he that is victorious, he that does the things that I  
command to the end,

To him will I give authority over the nations,

<sup>27</sup>And he shall rule them with a rod of iron,

And break them in pieces like earthen pots

Even as I also have received authority from my Father;

<sup>28</sup>And I will give him the morning star.

<sup>29</sup>He that has an ear, let him hear

What the Spirit says to the churches.

**3** And to the angel of the church in Sardis write:  
These things are the words of him that has the seven spirits  
of God,

And the seven stars.

<sup>2</sup>I know your deeds,

That you have the name of living, but are dead.

Be watchful, and strengthen the things

That remain, which are ready to die.

For I have not found your deeds

Done perfectly before my God.

<sup>3</sup>Bear in mind, therefore, what you have received,

And what you have heard.

And hold fast and turn again.

If, then, you do not keep watch,

I will come as a thief,

And you shall not know

What moment I shall come to you.

<sup>4</sup>But you have a few names in Sardis,

Who have not made their clothes unclean;

And they shall walk with me in white,

For they are worthy.

<sup>5</sup>He that is victorious shall be clothed like this in white,



And I surely will not wipe his name out of the book of life,  
But I will confess his name  
Before my Father and before his angels.

<sup>6</sup>He that has an ear, let him hear  
What the Spirit says to the churches.

<sup>7</sup>And to the angel of the church in Philadelphia write:  
These are the words of him that is holy, him that is true,  
Him that has the key of David,  
That opens, and no man shuts,  
That shuts, and no man opens.

<sup>8</sup>I know your deeds  
(Behold, I have set before you an open door,  
Which none can shut),  
For you have little power,  
Yet you have kept my word,  
And have not disowned my name.

<sup>9</sup>Behold, I will cause them that belong to the assembly of  
Satan,  
Who say they are Jews and are not, but lie,  
Behold, I will make them come and worship at your feet,  
And know that I have loved you.

<sup>10</sup>Because you have kept my word 'Endure'  
I also will save you from the time of trouble,  
Which is about to come on all the earth,  
To test them that live on the earth.

<sup>11</sup>I am coming soon; hold fast what you have,  
That none may take your crown.

<sup>12</sup>He that is victorious, I will make him a pillar in the temple  
of my God,  
And he shall not go out any more;  
And I will write on him the name of my God,

And the name of the City of my God,  
The new Jerusalem that is coming down from heaven from  
my God,

And my own new name.

<sup>13</sup>He that has an ear, let him hear

What the Spirit says to the churches.

<sup>14</sup>And to the angel of the church in Laodicea write:

These things are the words of the Amen,

The faithful and true witness,

The beginning of God's created world;

<sup>15</sup>I know your deeds,

That you are neither cold nor hot;

I wish that you were either cold or hot.

<sup>16</sup>So because you are only warm,

And neither cold nor hot,

I am about to spit you out of my mouth.

<sup>17</sup>Because you say, I am rich

And have gathered wealth, and have need of nothing,

And do not know that you are wretched and miserable

And poor and blind and naked:

<sup>18</sup>I advise you to buy from me gold made pure by fire, that you  
may be rich,

And white clothes, that you may clothe yourself,

And that the shame of your nakedness may not be seen,

And ointment to put upon your eyes that you may see.

<sup>19</sup>I rebuke and correct all those that I love;

Be earnest, therefore, and turn again.

<sup>20</sup>Behold, I stand at the door and knock;

If any man hears my voice, and opens the door,

I will come in to him, and will eat with him,

And he with me.

<sup>21</sup>He that is victorious, to him will I give a place,  
To sit down with me on my throne,  
Even as I have been victorious, and have sat down  
With my Father on his throne.

<sup>22</sup>He that has an ear, let him hear  
What the Spirit says to the churches.

**4** After these things I looked; and behold, a door was opened  
in heaven, and the first voice, which I had heard, as of a  
trumpet speaking to me, said, Come up here, and I will show you  
what must come after these things. <sup>2</sup>At once I was in the Spirit,

And behold, a throne was set in heaven,  
And on the throne was one seated;

<sup>3</sup>And he that sat was in appearance like an \*opal stone and  
a cornelian.

And there was a rainbow round the throne in appearance like  
an \*emerald,

<sup>4</sup>And round the throne were four and twenty thrones,  
And on the thrones four and twenty elders sitting,  
Clothed in white, and on their heads crowns of gold.

<sup>5</sup>And out of the throne came flashes of lightning and voices  
and thunders,

And seven fiery lamps were burning before the throne,  
Which are the seven spirits of God;

<sup>6</sup>And before the throne was something like a sea of glass, like  
crystal,

And in the middle of the throne, and round about the throne  
There were four living creatures full of eyes before and behind.

<sup>7</sup>And the first creature was like a lion,

And the second creature was like a calf,

And the third creature had a face like a man's face,

And the fourth creature was like a flying eagle.

<sup>8</sup>And the four living creatures had each of them six wings;  
Around and inside they are full of eyes;  
And they have no rest day and night, saying,  
Holy, holy, holy, Lord God Almighty  
Who was, and is, and is to come.

<sup>9</sup>And when the living creatures give glory and honour and  
thanks

To him that is seated on the throne,  
Who is alive for ever and ever,

<sup>10</sup>The four and twenty elders fall down before him that is seated  
on the throne,

And worship him that is alive for ever and ever,  
And throw their crowns down before the throne, saying,

<sup>11</sup>Worthy art Thou, our Lord and God,

To receive honour and glory and power,

For thou didst create all things,

And because of thy will they had their being, and were  
created.

**5** And I saw at the right hand of him that sat on the throne  
a book written inside and outside, sealed with seven seals.

<sup>2</sup>And I saw a strong angel crying with a loud voice:

Who is worthy to open the book,

And to loose the seals of it?

<sup>3</sup>And no one in heaven or on earth or under the earth was able to  
open the book, or to look into it. <sup>4</sup>And I wept very much, be-  
cause no one was found worthy to open the book, or to look into  
it. <sup>5</sup>And one of the elders said to me, Do not weep; see, the  
Lion of the tribe of Judah, the Root of David, has conquered,  
so as to open the book and its seven seals.

<sup>6</sup>And in the space between the throne and the four living  
creatures and among the elders I saw a Lamb, standing as though

it had been sacrificed, with seven horns and seven eyes, which are the seven spirits of God, sent out into all the earth. <sup>7</sup>And he came and took the book out of the hand of him that sat on the throne. <sup>8</sup>And when he took the book, the four living creatures and the four and twenty elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the holy ones. <sup>9</sup>And they sing a new song:

Thou art worthy to take the book, and to open its seals;

For thou wast sacrificed,

And hast bought for God by thy blood

Men of every tribe and language and people and nation,

<sup>10</sup>And hast made them for our God a kingdom and priests,

And they shall reign on the earth.

<sup>11</sup>And I looked, and heard the voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands; and they said in a loud voice,

<sup>12</sup>Worthy is the Lamb that was sacrificed,

To receive the power and riches and wisdom

And strength and honour and glory and blessing.

<sup>13</sup>And I heard every created thing in heaven and on earth and beneath the earth and on the sea, and all that are in them, saying,

To him that is seated on the throne and to the Lamb

Be the blessing and the honour and the glory and the power

For ever and ever,

<sup>14</sup>And the four living creatures said, Amen. And the elders fell down and worshipped.

**6** And I saw, when the Lamb opened one of the seven seals; and I heard one of the four living creatures saying with a voice like thunder, Come.



<sup>2</sup>And I looked, and behold, a white horse;  
And he that was seated on it had a bow,  
And a crown was given him,  
And he went out conquering and to conquer.

<sup>3</sup>And when he opened the second seal, I heard the second living creature saying, Come.

<sup>4</sup>And another horse, a red horse, went out,  
And to him that was seated on it power was given to take  
away the peace from the earth,  
And that men should kill one another;  
And a great sword was given him.

<sup>5</sup>And when he opened the third seal, I heard the third living creature saying, Come.

And I looked and behold, a black horse;  
And he that was seated on it had a balance in his hand.

<sup>6</sup>And I heard what was like a voice in the space between the four living creatures, saying,

A \*silver coin for a measure of wheat,  
And a silver coin for three measures of barley,  
But do no harm to the oil and the wine.

<sup>7</sup>And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come.

<sup>8</sup>And I looked, and behold, a pale horse;  
And he that was seated on it, his name is Death,  
And \*the king of the grave came with him.  
And power was given to them over a quarter of the earth,  
To kill with the sword and with famine and with \*plague, and  
with the wild beasts of the earth.

<sup>9</sup>And when he opened the fifth seal, I saw, below the altar, the souls of those that had been put to death for the word of God and the true faith which they confessed, <sup>10</sup>and they cried with a loud voice and said,

How long, O Lord, holy and true,  
Till thou dost judge and punish those that live on earth,  
Because of our blood?

<sup>11</sup>And to each of them was given a white robe,  
And they were commanded to rest a little time more,  
Until the number of their fellow-servants should be completed,

And of their brethren who like them were to be put to death.

<sup>12</sup>And I saw, when he opened the sixth seal:

And there was a great earthquake,  
And the sun became black like sack-cloth of hair,  
And the whole moon became like blood,

<sup>13</sup>And the stars of heaven fell to the earth,  
As a fig tree drops its unripe figs,  
When it is shaken by a great wind.

<sup>14</sup>And the heavens were split in two, as a roll that is rolled up,  
And every mountain and island was moved from its place.

<sup>15</sup>And the kings of the earth and the princes and the chief captains and the rich and the strong and all slaves and all freemen hid themselves among the caves and the rocks of the mountains,

<sup>16</sup>and said to the mountains and the rocks,  
Fall on us and hide us from the face of him that is seated on the throne,

And from the wrath of the Lamb;

<sup>17</sup>For the great day of their wrath has come,  
And who is able to stand?

**7** After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind might blow on the earth or on the sea or on any tree.

<sup>2</sup>And I saw another angel coming from the rising of the sun, having a seal of the living God; and he cried with a loud voice

to the four angels, to whom power was given to hurt the earth and the sea; <sup>3</sup>and he said,

Do no harm to the earth, nor to the sea nor to the trees,  
Till we have sealed the servants of God on their fore-  
heads.

<sup>4</sup>And I heard the number of them that were sealed: a hundred and forty four thousand were sealed out of all the tribes of the children of Israel.

<sup>5</sup>Of the tribe of Judah were sealed twelve thousand;  
Of the tribe of Reuben twelve thousand;  
Of the tribe of Gad twelve thousand;

<sup>6</sup>Of the tribe of Asher twelve thousand;  
Of the tribe of Naphthali twelve thousand;  
Of the tribe of Manasseh twelve thousand;

<sup>7</sup>Of the tribe of Simeon twelve thousand;  
Of the tribe of Levi twelve thousand;  
Of the tribe of Issachar twelve thousand;

<sup>8</sup>Of the tribe of Zebulun twelve thousand;  
Of the tribe of Joseph twelve thousand;  
Of the tribe of Benjamin were sealed twelve thousand.

<sup>9</sup>After this I looked, and behold! a very great company which no man could number, of every nation and tribe and people and language, standing before the throne and before the Lamb, clothed in white robes, and with palms in their hands, <sup>10</sup>crying with a loud voice,

Salvation to our God  
That is seated on the throne,  
And to the Lamb.

<sup>11</sup>And all the angels stood round the throne and round the elders and the four living creatures; and they fell down on their faces before the throne, and worshipped God, <sup>12</sup>and said,

So be it:

Blessing and glory and wisdom,  
And thanksgiving and honour and power  
And might, be unto our God for ever and ever,  
Amen.

<sup>13</sup>And one of the elders answered me, and said, These that are clothed in white robes, who are they, and where have they come from? <sup>14</sup>And I said to him, Sir, you know that. And he said to me,

These are they that have come through the time of great trouble,

And have washed their robes,  
And made them white in the blood of the Lamb.

<sup>15</sup>Therefore they are before the throne of God,  
And serve him day and night in his temple;  
And he that is seated on the throne makes his glory shelter them;

<sup>16</sup>They shall not hunger, or thirst any more,  
Nor shall the sun strike them nor any great heat;

<sup>17</sup>For the Lamb that is in the centre of the throne shall be their shepherd,

And shall guide them to the springs of living water;  
And God shall wipe away all tears from their eyes.

**8** And when he opened the seventh seal, there was silence in heaven for about the time of half an hour. <sup>2</sup>And I saw the seven angels that stood before God; and seven trumpets were given to them.

<sup>3</sup>And another angel came and stood by the altar, holding a golden vessel for burning incense. And he was given much incense, that he might offer it with the prayers of all the holy ones on the golden altar before the throne. <sup>4</sup>And the smoke of the incense went up before God from the hand of the angel with the prayers of the holy ones. <sup>5</sup>And the angel took the vessel and

filled it with fire from the altar, and threw it down upon the earth. And there were thunders and voices and lightnings and an earthquake.

<sup>6</sup>And the seven angels that had the seven trumpets made ready to sound them.

<sup>7</sup>And the first sounded, and there was hail and fire, mixed with blood, falling on the earth; and a third part of the earth was burnt up and a third part of the trees, and all green grass.

<sup>8</sup>And the second angel sounded, and something like a great mountain burning with fire was thrown into the sea; and a third part of the sea became blood, <sup>9</sup>and a third part of all creatures in the sea, creatures with life in them, died, and a third part of the ships were destroyed.

<sup>10</sup>And the third angel sounded, and there fell from heaven a great star burning like a lamp, and it fell upon a third part of the rivers and upon the springs of water; <sup>11</sup>and the name of the star is Bitter-root, and a third part of the waters became like bitter-root, and many men died of the waters, because they had become bitter.

<sup>12</sup>And the fourth angel sounded, and a third part of the sun, and a third part of the moon and a third part of the stars were struck, so that a third part of them were darkened, and the day did not shine for a third part of it, and in the same way the night.

<sup>13</sup>And I looked, and heard an eagle flying in mid heaven and saying with a loud voice,

Sorrow, sorrow, sorrow, for all that live on the earth,  
Because of the other sounds of the trumpets,  
Which the three angels are about to sound.

**9** And the fifth angel sounded, and I saw a star fallen from the heaven to the earth, and he was given the key of the pit of the great deep. <sup>2</sup>And he opened the pit of the great deep, and



smoke came up out of the pit, like the smoke of a great furnace, and the sun and the air were darkened by the smoke of the pit.

<sup>3</sup>And out of the smoke came locusts on the earth, and power was given to them, like the power of scorpions on the earth.

<sup>4</sup>And they were told not to hurt the grass on the earth,  
Nor any green thing, nor any tree, but only those men  
That had not the seal of God on their foreheads.

<sup>5</sup>And power was given to them not to kill them  
But to torture them for five months.  
And the pain of their torture is like the sting of a scorpion,  
When it stings a man.

<sup>6</sup>And in those days men shall look for death,  
But they shall not find it.  
And they shall desire to die,  
But death shall fly from them.

<sup>7</sup>And in shape the locusts were like horses made ready for  
battle,

And on their heads were crowns like gold,  
And their faces were like the faces of men,

<sup>8</sup>And they had hair like women's hair,  
And their teeth were like the teeth of lions.

<sup>9</sup>And they had breastplates like breastplates of iron,  
And the noise of their wings was like the noise of carriages  
of war,

Of many horses rushing into battle.

<sup>10</sup>And they have tails like scorpions, and stings;  
And in their tails is their power to hurt men for five months.

<sup>11</sup>And they have over them as king the angel of the great deep,  
And his name is in Hebrew Abaddon, and in Greek he has the  
name \*Apollyon.

<sup>12</sup>The first sorrow is past;  
Behold, after this are two more sorrows yet to come.

<sup>13</sup>And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, <sup>14</sup>saying to the sixth angel, who had the trumpet,

Loose the four angels that are bound at the great river Euphrates.

<sup>15</sup>And the four angels were loosed,

Who had been made ready for this hour and day and month and year,

That they might kill a third part of mankind.

<sup>16</sup>And the number of the troops of the horsemen

Was twice ten thousand times ten thousand;

I heard the number of them.

<sup>17</sup>And so I saw the horses in my vision,

And those that sat on them,

Wearing breastplates of red and blue and yellow,

And the heads of the horses were like the heads of lions,

And from their mouths came out fire and smoke and sulphur,

<sup>18</sup>And a third part of mankind were killed by these three plagues,

By the fire and the smoke and the sulphur, that came out of their mouths.

<sup>19</sup>For the power of the horses is in their mouths and in their tails;

For their tails are like snakes, with heads, and with them they wound.

<sup>20</sup>Yet the rest of mankind, who were not killed by these plagues,

Did not turn away from the works of their hands,

Nor cease to worship evil spirits,

And idols of gold and silver and bronze and stone and wood,

Which can neither see nor hear nor walk.

<sup>21</sup>And they did not turn away from their murders, nor from their \*witchcrafts,

Nor from their fornication, nor from their thefts.

**10** And I saw another strong angel coming down from heaven, clothed in a cloud, and the rainbow was over his head, and his face was like the sun, and his feet like pillars of fire; <sup>2</sup>and he had in his hand a little book open; and he set his right foot on the sea and his left foot on the earth, <sup>3</sup>and he shouted with a loud voice like a lion roaring, and when he shouted, the seven thunders made their voices heard. <sup>4</sup>And when the seven thunders spoke, I was about to write; but I heard a voice from heaven saying, Seal up that which the seven thunders spoke, and do not write it. <sup>5</sup>And the angel that I saw standing on the sea and on the earth, raised his right hand to heaven, <sup>6</sup>and swore by him that is alive for ever and ever, who created the heaven and all that is in it, and the earth and all that is in it, and the sea and all that is in it, and he said,

There shall be no more delay,

<sup>7</sup>But in the days of the call of the seventh angel,

When he shall sound the trumpet,

Then shall the secret purpose of God be brought to effect,

As he gave the good news to his servants the prophets.

<sup>8</sup>And I heard again the voice, which I had heard, speaking to me from heaven and saying, Go, take the book that is open in the hand of the angel standing on the sea and on the earth.

<sup>9</sup>And I went to the angel, and said to him, Give me the little book. And he said to me, Take it, and swallow it; it will make your stomach bitter, but it will be as sweet as honey in your mouth. <sup>10</sup>And I took the little book from the hand of the angel and swallowed it. And it was as sweet as honey in my mouth; yet when I had eaten it, my stomach was made bitter.

<sup>11</sup>And they said to me, You must prophesy again about many peoples and nations and languages and kings.

**11** And he gave me a rod like a measuring rod, and said, Stand up and measure the temple of God, and the altar, and those that worship in it. <sup>2</sup>But leave out the court that is outside the temple; do not measure it, for it has been given to the heathen, and they shall tread the holy city under foot for two and forty months. <sup>3</sup>And I will give orders to my two witnesses, and they shall prophesy one thousand two hundred and sixty days, clothed in sack-cloth. <sup>4</sup>These are the two olive trees and the two lamps that stand before the Lord of the earth. <sup>5</sup>And if anyone desires to hurt them, fire shall come out of their mouths, and shall eat up their enemies; and if anyone should desire to hurt them, he must be put to death that same way. <sup>6</sup>These have the power to shut the heaven, that it may not rain during the days of their prophesying; and they have power over the waters to turn them into blood, and to strike the earth with every kind of plague, as often as they desire. <sup>7</sup>And when they have finished their confession of the true faith, the wild beast that comes up from the great deep shall make war on them, and shall conquer them, and shall kill them. <sup>8</sup>And their dead bodies shall lie in the street of the great city whose name (in a figure) is Sodom and Egypt, where their Lord was crucified. <sup>9</sup>And men from among the peoples and tribes and languages and nations shall look on their dead bodies for three days and a half, and shall not permit their bodies to be laid in a grave. <sup>10</sup>And those that live on the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets caused trouble and pain to those that live on the earth. <sup>11</sup>And after three days and a half the breath of life from God entered into them, and they stood up on their feet and a great fear fell on those that saw them. <sup>12</sup>And they heard a loud voice from heaven, which said, Come up here. And they went up into heaven in the cloud, and their enemies saw them.

<sup>13</sup>And at that moment there was a great earthquake and a

tenth part of the city fell; and in the earthquake seven thousand persons were killed; and the rest were filled with awe, and gave glory to the God of heaven.

<sup>14</sup>The second sorrow is past; look, the third sorrow is coming quickly.

<sup>15</sup>And the eighth angel sounded and there were great voices in heaven, saying,

The kingdom of the world has become the kingdom of our Lord and of his Christ,

And he shall reign for ever and ever.

<sup>16</sup>And the twenty-four elders, who were seated upon their thrones before God, fell down on their faces, and worshipped God, and said,

<sup>17</sup>We give thee thanks, O Lord God Almighty,

Who art and who wast,

Because thou hast taken thy great power

And hast begun to reign.

<sup>18</sup>And the nations were filled with anger,

But thine anger has come,

And the time for the dead to be judged,

And the time for reward to be given to thy servants the prophets,

And to the holy ones and to those that fear thy name, both small and great,

And that those that destroy the earth should be destroyed.

<sup>19</sup>Then the temple of God, which is in heaven, was opened and the sacred chest containing the holy Bond was seen in his temple; and there were lightnings and voices and thunders and an earthquake and a great hail-storm.

**12** And a great sign was seen in heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And she was with child, <sup>2</sup>and she



cried aloud in her pain and suffering to be delivered. <sup>3</sup>And another sign was seen in heaven; and behold, a great red dragon, with seven heads and ten horns, and on his heads seven crowns. <sup>4</sup>And his tail dragged down a third part of the stars of heaven, and dropped them on the earth. And the dragon stood before the woman that was about to be delivered of a child, so that when it was born, he might swallow it up. <sup>5</sup>And she bore a son, a male child, who was to rule all the nations with a rod of iron; and her child was caught up to God and to his throne. <sup>6</sup>And the woman escaped into the wilds, where she has a place prepared by God, where she may be fed for twelve hundred and sixty days.

<sup>7</sup>And there was war in heaven, Michael and his angels making war against the dragon; and the dragon and his angels made war, <sup>8</sup>but they were conquered, and no place was found for them any more in heaven. <sup>9</sup>And the great dragon was thrown down, the old snake, who is called the Devil and Satan, he that leads the whole world into evil; he was thrown down to the earth, and his angels were thrown down with him. <sup>10</sup>And I heard a great voice in heaven, saying,

Now is come the salvation and the power,

And the kingdom of our God,

And the authority of his Christ.

For he that accused our brethren has been thrown down,

He that accused them before our God day and night.

<sup>11</sup>And they themselves have conquered him through the blood  
of the Lamb,

And through the word of their confession,

And they cared nothing for their lives, even to the point of  
death.

<sup>12</sup>Therefore be glad, O heavens and all you that live in them;  
Sorrow for the earth and for the sea,

For the devil has come down to you in great anger,  
Knowing that he has only a little time.

<sup>13</sup>And when the dragon saw that he had been thrown down to the earth, he hunted the woman that had borne the male child.

<sup>14</sup>But the woman was given the two wings of a great eagle, that she might fly from the snake into the wilds, to the place where she is to be fed for a time and times and half a time. <sup>15</sup>And the snake poured water like a river out of its mouth after the woman, that she might be carried away by the river. <sup>16</sup>But the earth brought help to the woman; and the earth opened its mouth and swallowed up the river which the dragon had poured out of its mouth. <sup>17</sup>And the dragon was filled with fury against the woman, and went to make war on the rest of her offspring, on those that keep the commandments of God, and \*hold fast the true faith of Jesus. And \*he stood on the sand of the sea.

**13** And I saw coming up from the sea  
A wild beast with ten horns and ten heads,  
And with ten crowns on its horns,  
And on its heads blasphemous names.

<sup>2</sup>And the wild beast which I saw was like a leopard,  
And its feet were like the feet of a bear,  
And its mouth like the mouth of a lion;  
And to it the dragon gave his power  
And his throne and great authority.

<sup>3</sup>And one of its heads was as though it had been wounded to death;

But its deadly wound was healed.

And the whole earth was astonished, following the wild beast;

<sup>4</sup>And they worshipped the dragon,  
Because he had given authority to the beast,  
And they worshipped the wild beast, and said,

Who is like the wild beast?

And who can make war against it?

<sup>5</sup>And the beast was given a mouth speaking great things and blasphemies.

And authority was given it to do this for forty-two months.

<sup>6</sup>And it opened its mouth to speak blasphemies against God,  
To blaspheme his name and the place of his glory,  
And those that dwell in heaven.

<sup>7</sup>And it was given power to make war against the holy ones and to conquer them.

And authority was given to it over every tribe and people and language and nation.

<sup>8</sup>And all they that dwell on the earth shall worship it,  
If their name is not written in the book of life,  
The book of the Lamb that was sacrificed, from the creation of the world.

<sup>9</sup>If any man has ears to hear,  
Let him hear.

<sup>10</sup>If any man is to be a prisoner,  
A prisoner he shall be;  
If any man kills with the sword,  
With the sword must he be killed.  
Here is need of the endurance and the faith of the people of God.

<sup>11</sup>Then I saw another wild beast coming up out of the earth;  
It had two horns like a lamb, and it spoke like a dragon;

<sup>12</sup>And it exercises all the authority of the first wild beast, in its presence;  
And it causes the earth and all that live in it to worship the first wild beast,  
Whose deadly wound was healed.

<sup>13</sup>And it does great signs, so as even to make fire come down from heaven to earth before men's eyes.

<sup>14</sup>And it leads all that live on the earth into evil,  
By means of the signs that it has power to do in the presence of the wild beast;

Commanding those that live on the earth  
To set up an image to the beast  
That was wounded with the sword, yet lived.

<sup>15</sup>And it was given power to give breath to the image,  
So that the image of the wild beast should speak,  
And should cause all those to be killed, that would not worship the image of the wild beast.

<sup>16</sup>And it causes all men, small and great, rich and poor, freemen and slaves,

To set a mark on their right hands or on their foreheads;

<sup>17</sup>So that none should be able to buy or sell

Unless he bears the mark, that is the name of the wild beast or the number of his name.

<sup>18</sup>Here is need of wisdom: let him that has knowledge calculate the number of the beast. For the number is a man's number, and its number is 666.

**14** And I looked, and saw the Lamb standing on the hill of Zion, and with him a hundred and forty-four thousand, who had his name and the name of his Father written on their foreheads.

<sup>2</sup>And I heard a voice from heaven, like the voice of many waters, and like the voice of a great thunder. <sup>3</sup>And the voice which I heard, was like the voice of harpers playing on their harps, and they were singing a new song before the throne, and before the four living creatures and the elders. And no man could learn that song, but the hundred and forty-four thousand,

who had been bought out of the earth. <sup>4</sup>These are they that have not been made unclean with women, for they are \*chaste. These are they that follow the Lamb wherever he goes. They have been bought at a price from among men to be an offering to God and the Lamb. <sup>5</sup>And in their mouth was found no lie; they are faultless.

<sup>6</sup>And I saw another angel flying in mid heaven with an everlasting proclamation to those that live on earth, to every nation and tribe and language and people; <sup>7</sup>and with a loud voice he said,

Fear God and give him glory,  
For the time of his judgement has come;  
And worship him that made the heaven  
And the earth and the sea and the springs of water.

<sup>8</sup>And another angel, a second, followed, saying,

Babylon the great has fallen, has fallen,  
Who made all the nations drink the wine of the fierceness of  
her fornication.

<sup>9</sup>And another angel, a third, followed them, saying with a loud voice,

If any man worship the wild beast and its image,  
And receive its mark on his forehead or his right hand,

<sup>10</sup>He shall drink the wine of the Wrath of God,

Poured out, unmixed, in the cup of his Wrath.  
And he shall be tortured with fire and sulphur,  
Before the eyes of the holy angels, and of the Lamb

<sup>11</sup>And the smoke of their torture goes up for ever and ever,

And they have no rest day or night,  
They that worship the wild beast and its image,  
And any man that receives the mark of its name.

<sup>12</sup>Here is need of the endurance of the holy ones,

Who keep the commandments of God and the faith of Jesus.

<sup>13</sup>And I heard a voice from heaven, saying,



Write, Happy are the dead that from this time die in the Lord,  
Even so, says the Spirit,  
That they may rest from their troubles,  
For their good deeds go with them.

<sup>14</sup>And I looked, and saw a white cloud, and seated on the cloud  
one like a Son of man,

With a golden crown on his head,  
And a sharp reaping-hook in his hand.

<sup>15</sup>And another angel came out of the temple, crying with a loud  
voice to him that was seated on the cloud,

Put in your reaping-hook and reap,  
For the time of reaping has come,  
Because the harvest of the earth is ripe.

<sup>16</sup>And he that was seated on the cloud put his reaping-hook to  
the earth, and the earth was reaped.

<sup>17</sup>And another angel came out of the temple that was in  
heaven, and he also had a sharp reaping-hook. <sup>18</sup>And another  
angel came out from the altar, he that has authority over fire;  
and he cried with a loud voice to him that had the sharp reaping-  
hook, and said,

Put in your sharp reaping-hook,  
And cut the bunches on the vine of the earth,  
For its grapes are ripe.

<sup>19</sup>And the angel put his reaping-hook to the earth, and cut the  
bunches on the vine of the earth, and threw them into the great  
wine-press of the fierceness of God. <sup>20</sup>And the wine-press was  
trodden outside the city, and blood came out of the wine-press as  
high as horses' head-bands, to a distance of two hundred miles.

**15** And I saw another sign in heaven, great and wonderful,  
seven angels with the seven last plagues; for with them  
is ended the Wrath of God.

<sup>2</sup>And I saw something like a sea of glass mixed with fire, and those that had conquered the wild beast and its image and the number of its name, standing by the sea of glass, with God's harps in their hands; <sup>3</sup>and singing the song of Moses, the servant of God, and the song of the Lamb; and they said,

Great and wonderful are thy acts,

Lord God Almighty.

Just and true are thy ways

O King of the ages.

<sup>4</sup>Who shall not fear thee, O Lord,

And glorify thy name;

For thou alone art holy.

For all nations shall come and worship before thee,

For thy righteous acts have been shown.

<sup>5</sup>And after these things I looked, and the temple of the tent of witness in heaven was opened; <sup>6</sup>and the seven angels with the seven plagues came out of the temple, clothed in linen pure and shining, and bound about the breasts with golden bands. <sup>7</sup>And one of the four living creatures gave to the seven angels seven golden bowls full of the Wrath of God, who lives for ever and ever. <sup>8</sup>And the temple was filled with smoke from the glory of God and from his power; and no one could enter the temple of God, until the seven plagues of the seven angels were ended.

**16** And I heard a loud voice from the temple, saying to the seven angels, Come and pour out the seven bowls of the Wrath of God on the earth.

<sup>2</sup>And the first went out, and poured his bowl on the earth; and an evil unclean sore came on the men that had the mark of the wild beast upon them, and that worshipped its image.

<sup>3</sup>And the second poured his bowl into the sea; and it became

blood as of a dead man; and every living thing died, all the things that were in the sea.

<sup>4</sup>And the third poured out his bowl into the rivers and the springs of water; and they became blood. <sup>5</sup>And I heard the angel of the waters saying,

Thou art righteous, Thou that art and wast,  
The holy one, because this was thy judgement.

<sup>6</sup>They have poured out the blood of holy men and prophets,  
And blood thou hast given them to drink,  
For they have deserved it.

<sup>7</sup>And I heard the altar saying,  
Even so, Lord God, the Almighty,  
True and righteous are thy judgements.

<sup>8</sup>And the fourth angel poured out his bowl upon the sun, and power was given to it to burn men with fire. <sup>9</sup>And men were burnt with a great heat; and they cursed the name of God, who has authority over these plagues; they would not turn again and give him glory.

<sup>10</sup>And the fifth angel poured out his bowl upon the throne of the wild beast; and its kingdom was made dark; and men bit their tongues because of their pain, <sup>11</sup>and cursed the God of heaven because of their pains and their sores; they would not turn again from their deeds.

<sup>12</sup>And the sixth angel poured his bowl into the great river Euphrates; and its water dried up, that the road might be prepared for the kings from the east. <sup>13</sup>And I saw three unclean spirits, like frogs, coming out of the mouth of the dragon and the mouth of the wild beast, and the mouth of the false prophet; <sup>14</sup>for they are the spirits of devils working miracles, and they come out to visit the kings of the whole world, to gather them together for battle on the great day of God Almighty. <sup>15</sup>(See, I come as a thief. Happy is the man that is awake and

keeps his clothes safe, lest he walk naked, and be seen naked.)

<sup>16</sup>And \*he gathered them together to a place called in Hebrew Armageddon.

<sup>17</sup>And the seventh angel poured his bowl upon the air; and a loud voice came out of the temple, from the throne, and said, It is done. <sup>18</sup>And there were lightnings and voices and thunders, and a great earthquake, such as there had not been, since men were on the earth, so great an earthquake was it. <sup>19</sup>And the great city was split into three parts, and the cities of the nations were thrown down. And Babylon the great was remembered before God, to make her drink the wine-cup of the fierceness of his Wrath. <sup>20</sup>And every island disappeared, and the mountains could not be found. <sup>21</sup>And a great hail came from heaven upon men, every stone about a hundred pounds weight; and men cursed God because of the plague of the hail, for that plague was very great.

**17** And one of the seven angels with the seven bowls came and spoke to me, and said, Come, I will show you the judgement of the great harlot that is seated on many waters, <sup>2</sup>with whom the kings of the earth have committed fornication, and they that live on the earth have been made drunk with the wine of her fornication. <sup>3</sup>And he carried me away in the Spirit into the wilds, and I saw a woman sitting on a blood-red beast covered with blasphemous names, and it had seven heads and ten horns. <sup>4</sup>And the woman was clothed in purple and blood-red, and her ornaments were of gold and precious stones and pearls, and she had in her hand a golden cup full of unmentionable things, and the impurities of her fornication, <sup>5</sup>and upon her forehead a name written, a secret name, Great Babylon, mother of harlots and of the unmentionable wickednesses of the earth. <sup>6</sup>And I saw the woman drunk with the blood of the people of

God and with the blood of the witnesses of Jesus; and when I saw her, I was very greatly astonished.

<sup>7</sup>And the angel said to me, Why are you astonished? I will show you the secret of the woman and of the beast with the seven heads and the ten horns that carries her. <sup>8</sup>The beast, which you saw, was and is no more, and is to come up from the great deep and go to its destruction. And those that live on the earth will be astonished, those whose names are not written in the book of life from the beginning of the world, when they see the beast that was, and is no more, but is to be. <sup>9</sup>Here is need of a mind that has wisdom. The seven heads are seven hills, on which the woman is seated; <sup>10</sup>and they are seven kings, five have been thrown down, one is, and the other has not yet come. And when he comes, he must stay only a little time. <sup>11</sup>And the beast that was and is no more, it is an eighth; it belongs to the seven, and to destruction it shall go. <sup>12</sup>And the ten horns, which you saw, are ten kings who have not yet received their kingdom, but they shall receive authority as kings for one hour, together with the beast. <sup>13</sup>These have one mind, and give their power and authority to the beast. <sup>14</sup>These shall make war on the Lamb, and the Lamb shall conquer them, for he is King of Kings and Lord of Lords, and those that are with him are called and chosen and faithful.

<sup>15</sup>And he said to me, The waters that you saw, on which the harlot was seated, are peoples and hosts and nations and languages. <sup>16</sup>And the ten horns that you saw, these and the beast shall hate the harlot, and make her like a desert, and strip her naked, and shall eat her flesh and burn her with fire. <sup>17</sup>For God has put it into their hearts to do his purpose, and to be of one mind, and to give their kingdom to the beast, until the words of God come true.

<sup>18</sup>And the woman that you saw is the great city that reigns over the kings of the earth.



18 After these things I saw another angel coming down out of heaven, having great authority. And the earth was made bright by his glory. <sup>2</sup>And he cried with a loud voice, and said, Babylon the great has fallen, has fallen, And become the home of evil spirits, And the hiding-place of every unclean spirit, And the hiding-place of every unclean and hateful bird.

<sup>3</sup>For all the nations have drunk the wine of the fierceness of her fornication,

And the kings of the earth have committed fornication with her,

And the merchants of the earth have grown rich \*by means of her lewdness.

<sup>4</sup>And I heard another voice from heaven, saying,

Come out from her, O my people,

That you may have no part in her sins,

And that you may receive none of her plagues.

<sup>5</sup>For her sins are heaped up to heaven

And God has remembered her evil-doings.

<sup>6</sup>Give to her as she gave,

Do double unto her for all that she has done;

In the cup that she has mixed, mix double for her.

<sup>7</sup>As she has glorified herself and lived a lewd woman,

Even so give her torture and sorrow.

Because in her heart she says,

I sit as a queen,

And am no widow,

And I shall not see sorrow.

<sup>8</sup>Therefore in one day her plagues shall come,

Death and sorrow and famine,

And she shall be burnt with fire,

For strong is the Lord God that has judged her.

- <sup>9</sup>And the kings of the earth that have committed fornication  
and lived in lewdness with her  
Shall weep and beat their breasts over her,  
When they watch the smoke of her burning,
- <sup>10</sup>Standing far off for fear of her torture, and saying,  
Sorrow, sorrow, the great city,  
Babylon, the strong city,  
For in one hour is your judgement come.
- <sup>11</sup>And the merchants of the earth shall weep over her and mourn,  
For no man buys their goods any more:
- <sup>12</sup>Gold and silver and precious stones and pearls,  
And fine linen and purple and silk and blood-red stuffs,  
Sweet-scented wood of all kinds,  
And ivory vessels of all kinds,  
And vessels of all kinds of precious wood,  
And bronze and iron and marble;
- <sup>13</sup>And cinnamon and spice and incense,  
And myrrh and frankincense,  
And wine and oil and fine flour and wheat,  
And cattle and sheep,  
With horses and chariots and slaves,  
And souls of men.
- <sup>14</sup>And the fruit of your heart's desire has gone from you,  
And all your rich and splendid things are lost to you,  
And you shall find them no more.
- <sup>15</sup>The merchants that sold these things, who were made rich by  
her,  
Shall stand far off for fear of her torture,  
Weeping and mourning, and saying,
- <sup>16</sup>Sorrow, sorrow, the great city,  
That was clothed in fine linen and purple and blood-red  
stuffs,

With ornaments of gold and precious stones and pearls;  
For in one hour all this wealth has been stripped off  
her.

<sup>17</sup>And all ship-captains, and seamen,

And all sailors, and all that do business on the sea,

<sup>18</sup>Stood far off, and cried out, when they saw the smoke of her  
burning,

What city was like the great city?

<sup>19</sup>And they threw dust upon their heads,

And cried out, weeping and mourning,

Sorrow, sorrow, the great city,

In which all those that have ships on the sea

Became rich because of her wealth;

For in one hour she has been stripped.

<sup>20</sup>Rejoice over her, O heaven,

Saints and apostles and prophets,

For God has given judgement in your cause against her.

<sup>21</sup>Then a strong angel lifted up a great stone like a mill-stone  
and threw it into the sea, and said,

So shall the great city, Babylon, be thrown down

With a great fall, and shall no more be found.

<sup>22</sup>And the sound of harpers and musicians

And flute-players and trumpeters

Shall be heard no more in you;

And no workman, skilled in any work

Shall any more be found in you;

And the sound of the mill

Shall not any more be heard in you;

<sup>23</sup>And the light of a lamp

Shall not any more be seen in you;

And the voice of the bridegroom and of the bride

Shall not any more be heard in you;

For the great ones of the earth were your traders;  
 For all nations were deceived by your witchcraft;  
<sup>24</sup>And in her was found the blood of prophets and saints  
 And of all that have been butchered on the earth.

**19** After these things I heard a noise like the shout of a great crowd in heaven, saying,

Praise to the Lord;

Salvation and glory and power belong to our God;

<sup>2</sup>For his judgements are true and righteous,

For he has judged the great Harlot,

Who destroyed the earth with her fornication,

And he has forced her to make payment for the blood of his servants.

<sup>3</sup>And a second time they said,

Praise to the Lord;

The smoke of her goes up for ever and ever.

<sup>4</sup>And the twenty-four elders and the four living creatures fell down and worshipped God, who is seated on the throne, and said,

\* So be it,

Praise the Lord.

<sup>5</sup>And a voice came out from the throne, saying,

Give praise to our God, all his servants,

All that fear him, both small and great.

<sup>6</sup>And I heard a noise like the shout of a great crowd, like the noise of many waters, like the noise of great thunders, saying,

Praise to the Lord;

For the Lord God Almighty is King.

<sup>7</sup>Let us rejoice and be glad

And give him glory;

For the time has come for the marriage of the Lamb,

And his bride has made herself ready,

<sup>8</sup>And to her the gift has been given—to be clothed in fine linen,  
clean and bright.

(For fine linen is the righteousness of the saints.)

<sup>9</sup>And he said to me, Write,  
Happy are they that have been called  
To the marriage-feast of the Lamb.

And he said to me,

These are the true words of God.

<sup>10</sup>And I fell down at his feet to worship him,

But he said to me, Do not. I am your fellow-servant, and the  
fellow-servant of your brethren who keep the true faith of Jesus.  
Worship God; for the true faith of Jesus is the spirit of prophecy.

<sup>11</sup>And I saw the heaven opened,

And behold, a white horse;

And he that was seated on it was called faithful and true;

And in righteousness he judges and makes war.

<sup>12</sup>And his eyes are a flame of fire,

And on his head are many crowns;

And he has a name written,

Which none knows but he himself,

<sup>13</sup>And he is clothed in a robe dipped in blood:

And his name is The Word of God.

<sup>14</sup>And the armies of heaven followed him on white horses,

Clothed in fine linen, white and clean.

<sup>15</sup>And from his mouth comes out a sharp sword,

With which to strike down the nations.

And he shall rule them with a rod of iron,

And he shall tread the wine-press of the fierce Wrath of God  
Almighty.

<sup>16</sup>And he has a name written upon his robe and upon his thigh,  
King of kings and Lord of lords.



<sup>17</sup>And I saw an angel standing in the sun;  
And he cried with a loud voice,  
Saying to all the birds that fly in mid heaven,  
Come, gather yourselves together  
To God's great feast,  
<sup>18</sup>That you may eat the flesh of kings,  
And the flesh of captains, and the flesh of strong men,  
And the flesh of horses and their riders,  
And the flesh of all men,  
Freemen and slaves, small and great.

<sup>19</sup>And I saw the beast and the kings of the earth and their armies, gathered together to make war against the rider on the horse and his army.

<sup>20</sup>And the beast was seized and with it the false prophet, who in its presence worked the miracles, by which he deceived those that had received the mark of the beast, and those that worshiped its image; and they were thrown down, both of them, alive into the lake of fire that burns with sulphur; <sup>21</sup>and the rest were killed by the sword of the rider on the horse, the sword that came out of his mouth; and all the birds were filled with their flesh.

**20** And I saw an angel coming down from heaven holding the key of the great deep, and a great chain in his hand.

<sup>2</sup>And he seized the dragon, the old snake, which is the Devil and Satan,

And bound him for a thousand years;

<sup>3</sup>And threw him into the great deep,  
And shut it and sealed it over him,  
That he might no more deceive the nations,  
Till the thousand years should be ended.  
After this he must be loosed for a little time.

<sup>4</sup>And I saw thrones, and to them that were seated on them Judgement was given.

And I saw the souls of those that had been beheaded for the true faith of Jesus and the word of God, those that had not worshipped the beast or its image, and had not received its mark upon their foreheads and upon their hands. And they were alive again and reigned with Christ a thousand years. <sup>5</sup>The rest of the dead did not live again, until the thousand years were ended. This is the first resurrection.

<sup>6</sup>Happy and holy is he that has a part in the first resurrection; over them the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him for a thousand years.

<sup>7</sup>And when the thousand years are ended, Satan shall be loosed from his prison, <sup>8</sup>and he shall come out to deceive the nations in the four corners of the earth, that is, Gog and Magog, to gather them together for war; and their number is as the sands of the sea. <sup>9</sup>And they went up over the breadth of the earth, and surrounded the camp of the saints and the beloved city. And fire came down from heaven and swallowed them up. <sup>10</sup>And the devil that deceived them was thrown into a lake of fire and sulphur, where the beast and the false prophet are also, and they shall be tortured day and night for ever and ever.

<sup>11</sup>And I saw a great white throne, and him that was seated on it;  
And from his face earth and sky fled away,  
And no place was found for them.

<sup>12</sup>And I saw the dead, both great and small,  
Standing before the throne;  
And the books were opened;  
And another book was opened, that is, the book of life.  
And the dead were judged by the things written in the books.  
According to their deeds.

- <sup>13</sup>And the sea gave up its dead,  
And Death and \*Hades gave up their dead;  
And they were judged, every man according to his deeds.  
<sup>14</sup>And Death and Hades were thrown into the lake of fire;  
This is the second death, the lake of fire.  
<sup>15</sup>And whoever was not found written in the book of life,  
He was thrown into the lake of fire.

21 And I saw a new heaven and a new earth,  
For the first heaven and the first earth had passed away,  
And there was no more sea.

<sup>2</sup>And I saw the holy city, New Jerusalem,  
Coming down out of heaven from God,  
Made ready like a bride adorned for her husband.

<sup>3</sup>And I heard a loud voice from the throne, saying,  
Behold, the dwelling-place of the glory of God is with men,  
And he shall make his glory to dwell with them,  
And they shall be his people;  
And God himself shall be with them,  
And shall be their God;

<sup>4</sup>And he shall wipe every tear from their eyes,  
And death shall be no more;  
Neither sorrow nor crying nor pain any more;  
The first things have passed away.

<sup>5</sup>And he that was seated on the throne said to me,  
Behold! I make all things new.

And he said: Write,  
For these words are faithful and true.

<sup>6</sup>And he said to me,  
It has been done.  
I am the \*first and the last,  
The beginning and the end.

To him that is thirsty I will give as a free gift drink from the spring of the water of life.

<sup>7</sup>He that conquers shall win these things,

And I will be his God,

And he shall be my son.

<sup>8</sup>But as for the cowardly, and the faithless, and the accursed,

Murderers and fornicators and sorcerers and idolaters

And all liars,

Their end shall be in the lake that burns with fire and sulphur,

Which is the second death.

<sup>9</sup>And one of the seven angels that had the seven bowls full of the seven last plagues came and spoke to me, and said, Come, I will show you the bride, the wife of the Lamb. <sup>10</sup>And he carried me away in the Spirit to a great high mountain, and showed me the Holy City, Jerusalem, coming down out of heaven from God, <sup>11</sup>having the glory of God. Its light was like a very precious stone, as it might be an opal, clear as crystal. <sup>12</sup>It had a great high wall and twelve gates, and at the gates twelve angels; and names written on them, the names of the twelve tribes of Israel; <sup>13</sup>on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates. <sup>14</sup>And the wall of the city had twelve foundation stones, and on them twelve names, the names of the twelve apostles of the Lamb. <sup>15</sup>And he that spoke with me had a golden measuring rod to measure the city and its gates and its walls. <sup>16</sup>The city lies four square; its length is as great as its breadth. And he measured the city with his rod twelve thousand \*furlongs; its breadth and its length and its height are equal; <sup>17</sup>and he measured its wall one hundred and forty-four \*cubits, as a man, that is, as an angel, measures. <sup>18</sup>And the substance of its wall was opal; but the city is pure gold, clear, like glass. <sup>19</sup>The foundation stones of the wall of the city are adorned with all sorts of

precious stones. The first foundation stone is opal, the second is azure, the third agate, the fourth emerald, <sup>20</sup>the fifth onyx, the sixth cornelian, the seventh amber, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. <sup>21</sup>And the twelve gates were twelve pearls; every gate was made of a single pearl; and the streets of the city are pure gold, clear as glass.

<sup>22</sup>And I saw no temple in the city; for the Lord God Almighty and the Lamb are its temple. <sup>23</sup>And the city has no need of the sun or of the moon to shine in it; for the glory of God lights it, and its lamp is the Lamb. <sup>24</sup>And the nations shall walk in the light of it; and the kings of the earth shall bring their glory into it. <sup>25</sup>And its gates shall not be shut by day (there shall be no night there). <sup>26</sup>And they shall bring the glory and the honour of the nations into it. <sup>27</sup>And nothing unclean shall enter into it, nor he that does the accursed thing or speaks a lie, but only they whose names are written in the Lamb's book of life.

**22** And he showed me the river of the water of life, bright as crystal, coming out of the throne of God and of the Lamb through the streets of the city. <sup>2</sup>And on this side of the river and on that is the tree of life, bearing twelve fruits, every month bearing its fruit; <sup>3</sup>and the leaves of the tree are for the healing of the nations. And there shall be no curse there; and the throne of God and of the Lamb shall be in it. And his servants shall serve him, <sup>4</sup>and they shall see his face; and his name shall be on their foreheads. <sup>5</sup>And there shall be no night any more; and they have no need of the light of a lamp or of the sun, for the Lord God shall give them light; and they shall reign for ever and ever.

<sup>6</sup>And he said to me, These words are faithful and true; the Lord, the God of the spirits of the prophets, has sent his angel



to show to his servants the things that soon must come. <sup>7</sup>Behold, I come quickly.

Happy is the man that keeps the words of the prophecy in this book.

<sup>8</sup>I, John, am he that heard and saw these things. And when I heard them and saw them, I fell down to worship at the feet of the angel that showed me these things. <sup>9</sup>And he said to me, Do not. I am your fellow-servant, and the fellow-servant of your brethren, the prophets, and of them that keep the words of this book; worship God.

<sup>10</sup>And he said to me, Do not seal up the words of the prophecy in this book; for the time is near.

<sup>11</sup>He that is unrighteous, let him be unrighteous still;

He that is dirty, let him be dirty still;

He that is righteous, let him be righteous still;

And he that is holy, let him be holy still.

<sup>12</sup>Behold, I come quickly, bringing my reward with me, to pay to every man according to his deeds. <sup>13</sup>I am the \*Alpha and the Omega, the first and the last, the beginning and the end.

<sup>14</sup>Happy are they that wash their robes, that they may have the right to the tree of life, and may enter in by the gates of the city.

<sup>15</sup>Outside are the dogs and the sorcerers,

And the fornicators and the murderers and the idolaters,

And everyone that loves and speaks a lie.

<sup>16</sup>I, Jesus, have sent my angel to bear witness of these things to you in the churches; I am the root and the offspring of David, the bright star, the morning star.

<sup>17</sup>And the Spirit and the Bride say, Come,

Let the hearer also say, Come.

He that is thirsty, let him come;

Let any man that chooses, take the water of life as a free gift.

<sup>18</sup>I bear witness to all that hear the words of the prophecy in this book.

If any add to them,

God shall add to him the plagues written in this book;

<sup>19</sup>And if any take away from the words of the book of this prophecy,

God shall take away from him his part

In the tree of life and in the holy city,

That are written of in this book.

<sup>20</sup>He that bears witness of these things says,

Truly, I am coming quickly.

Even so. Come, Lord Jesus,

<sup>21</sup>The grace of the Lord Jesus be with the people of God. Amen.



# NOTES AND GLOSSARY

## ABBREVIATIONS

- cf. Short for *confer*, Latin for 'compare'.  
i.e. Short for *id est*, Latin for 'that is'.  
Heb. Hebrew.  
Lit. Literally.  
N.T. New Testament.  
O.T. Old Testament.  
q.v. Short for *quod vide*, Latin for 'which see', meaning 'look this up'.

A star \* means 'consult the notes'.



# NOTES

## ST MATTHEW

### Chapter 1

1. Or: forefathers.
16. See Glossary.

### Chapter 2

11. See Glossary.

### Chapter 3

12. See Glossary.
15. Greek: all righteousness.
17. Or: my only Son.

### Chapter 5

5. Or: land.
22. Lit.: Raca.  
Greek: Gehenna. See Glossary.
29. Greek: Gehenna. See Glossary.
30. Greek: Gehenna. See Glossary.
37. Or: evil.

### Chapter 6

11. The meaning of the Greek word *epiousios* is very uncertain. Perhaps = bread for tomorrow.
13. Or: evil.
22. Greek: eye is, etc.
24. Lit.: Mammon.
27. Lit.: eighteen inches, or forearm.  
Or: height.

### Chapter 7

29. Or: and yet not like.

### Chapter 8

10. Or: among Jews.
19. See Glossary (b).

### Chapter 9

3. See Glossary
- 10, 11, 13. Or: outcasts.

20. See Deut. 22. 12.

21. Lit.: saved.

22. Lit.: saved.

### Chapter 10

4. Greek: Cananean. Perhaps = terrorist. See Glossary.
13. Lit.: peace.
28. Greek: Gehenna. See Glossary.

### Chapter 11

12. Or: has been coming with violence.  
Or: against.
19. Or: outcasts.
23. See Glossary.

### Chapter 12

23. Messiah, or Christ. See Glossary.
47. Some omit verse 47.

### Chapter 13

22. Or: this present age.
33. See Glossary.

### Chapter 14

36. See Γ 22. 12.

### Chapter 15

17. Latin.

### Chapter 16

18. Or: Rockman.  
See Glossary.
19. Lit.: bind.  
Lit.: loose.

### Chapter 17

5. Or: my only Son.
15. Lit.: moonstruck.
22. Some add verse 21 = Mark 9. 29.  
Or: gathering.
24. Lit.: two drachmas = two days' wages.
27. Four days' wages.

## NOTES

### ST MATTHEW

#### *Chapter 18*

- 6, 7, 8, 9. The same word in Greek.
- 9. Greek: Gehenna. See Glossary.
- 12. Some put Luke 19. 10 here too.
- 18. Lit.: bind.  
Lit.: loose.
- 24. Lit.: 10,000 or a very large number of talents; one talent = about £250.
- 28. Lit.: 100 denarii; one denarius = about a shilling = one day's wage.

#### *Chapter 19*

- 5, 6. Greek: one flesh.
- 9. Some omit this sentence.

#### *Chapter 20*

- 2, 9. A fair day's wage; see note on Matt. 18. 28.
- 15. Lit.: Is your eye evil because I am good?

#### *Chapter 21*

- 9, 15. Lit.: Hosanna. See Glossary.
- 44. Some omit verse 44.

#### *Chapter 22*

- 16. See Glossary.
- 17. The Roman Emperor.
- 19. See note on Matt. 18. 28.

#### *Chapter 23*

- 7. See Glossary.
- 15. Lit.: Gehenna. See Glossary.
- 23. Lit.: mint, dill, and cummin (used in cooking and medicine).
- 33. Lit.: Gehenna. See Glossary.

#### *Chapter 25*

- 15. See note on Matt. 18. 24.
- 24, 26. See Glossary.
- 32. Or: heathen.

#### *Chapter 26*

- 25. See Glossary.  
Lit.: you have said.
- 45. Or: outcasts, heathen  
(? Romans).
- 50. Or: why are you here?
- 64. See note on verse 25.

#### *Chapter 27*

- 11. See note on Matt. 26. 25.
- 17. Some authorities read: Jesus Barabbas.
- 34. See Glossary.
- 48. Soldier's drink.
- 62. Saturday = Sabbath.  
Friday.
- 65. Or: You have.

#### *Chapter 28*

- 1. Sunday.
- 13. Lit.: him.

### ST MARK

#### *Chapter 1*

- 11. Or: my only Son.
- 22. Or: and yet not like.
- 41. Or: anger.

#### *Chapter 2*

- 15, 16, 17. Or: outcasts.

#### *Chapter 3*

- 16. Or: Rockman.
- 18. Perhaps = terrorist. See Glossary.

#### *Chapter 4*

- 19. Or: this present age.

#### *Chapter 5*

- 23, 28, 34. Or: saved.
- 36. Or: as though he did not hear.

#### *Chapter 6*

- 37. See note on Matt. 18. 28.
- 40. Greek: garden-plots.
- 41. Or: said the blessing.
- 48. Or: pass.
- 56. See Deut. 22. 12.

## NOTES

### ST MARK

#### *Chapter 7*

- 19. Latrine.
- 26. Or: Greek.

#### *Chapter 9*

- 7. Or: my only Son.
- 12. Or: Elijah does come.
- 43. Greek: Gehenna. See Glossary.

#### *Chapter 10*

- 8. Lit.: one flesh.
- 24. Some omit this phrase.
- 38, 39. Or: be baptized with the baptism that I am baptized with.
- 51. See Glossary (b).

#### *Chapter 11*

- 9. Lit.: Hosanna. See Glossary.
- 27. Some add verse 26 = Math. 6. 15.

#### *Chapter 12*

- 6. Or: beloved. See Matt. 3. 17; 12. 18; 17. 5; Mark 1. 11; 9. 7; etc.
- 15. The Roman Emperor.
- 16. See note on Matt 18. 28.

#### *Chapter 14*

- 5. Lit.: 300 denarii. See note on Matt. 18. 28.
- 30. The Jewish reckoning was from sunset to sunset.
- 41. Or: heathen, Romans.
- 45. See Glossary (b).
- 73. Or: broke down.

#### *Chapter 15*

- 2. See note on Matt. 26. 25.
- 29. Some add verse 28 = Luke 22. 27.
- 36. Soldier's drink.
- 42. Friday.
- Saturday.

### *Chapter 16*

- 1. I.e. on the Sunday.
- 9. The two oldest manuscripts and some others omit from verse 9 to the end. Some others have a different ending.

### ST LUKE

#### *Chapter 1*

- 28. Or: clothed with grace.
- 80. Or: in spirit.

#### *Chapter 2*

- 14. Or: peace, among men goodwill; or: peace among men of goodwill.
- 52. Or: size.

#### *Chapter 3*

- 17. See Glossary.
- 22. Or: my only Son.
- Some authorities read: Today I have become thy Father.

#### *Chapter 4*

- 44. Some authorities read: Judea.

#### *Chapter 5*

- 1. Greek: Gennesaret.
- 30, 32. Or: outcasts.

#### *Chapter 6*

- 14. Or: Rockman.
- 15. Perhaps: brother.
- Perhaps = terrorist. See Glossary.
- 35. Or: despairing of no one.

#### *Chapter 7*

- 9. Or: among Jews.
- 29. Verses 29 and 30 may be the words of Jesus.
- 34, 37, 39. Or: outcast.
- 41. Greek: 500 denarii; see note on Matt. 18. 28.

#### *Chapter 8*

- 44. See Deut. 22. 12.

## NOTES

### ST LUKE

#### *Chapter 9*

35. Or: my only Son.

#### *Chapter 10*

15. See Glossary.  
35. See note on Matt. 18. 28.

#### *Chapter 11*

3. See note on Matt. 6. 11.  
38. Or: washed.  
41. Lit.: inside things.  
42. Lit.: mint and rue and every garden plant.

#### *Chapter 12*

5. Greek: Gehenna. See Glossary.  
25. Lit.: forearm.  
Or: height.  
50. Or: a baptism to be baptized with.

#### *Chapter 15*

1. Or: sinners.

#### *Chapter 16*

16. Or: against.  
22. Lit.: to Abraham's bosom.  
23. See Glossary.

#### *Chapter 17*

21. Or: among.  
27. Or: being given...  
37. Some add verse 36 = Math.  
24. 40.

#### *Chapter 18*

7. Or: though he is slow...

#### *Chapter 19*

7. Or: outcast.  
13. Lit.: ten minas; a mina was 100 denarii (Matt. 18. 28), say £4.

#### *Chapter 20*

13. Greek: beloved.  
22. The Roman Emperor.  
24. Denarius; see note on Matt. 18. 28.

#### *Chapter 21*

19. Or: lives.

#### *Chapter 22*

19. Some authorities add: which is given for you; do this in memory of me; <sup>20</sup>and in the same way after supper, the cup, saying, This cup is the new bond in my blood, poured out for you.  
22. Not in Greek.  
34. The Jewish reckoning was from sunset to sunset.  
51. Or: Enough of this!

#### *Chapter 23*

36. Soldier's drink.  
44. Or: the sun's light failing.  
54. Friday.  
Saturday.  
Lit.: was dawning.

#### *Chapter 24*

1. Sunday.  
7. Or: heathen; perhaps Romans.  
12. Some omit verse 12.  
37, 39. Or: spirit.  
51. Many authorities add: and was carried up into heaven.

### ST JOHN

#### *Chapter 1*

38. See Glossary (b).  
42. Or: Rockman.

#### *Chapter 2*

- 8, 9. Or: head steward.  
15. Or: both.

#### *Chapter 3*

- 6, 8, 9. The Greek word *pneuma* means both 'wind' and 'spirit' and 'Spirit'.  
7. 'you' here is plural.  
13. Some omit this clause.  
21. Lit.: does.  
34. Greek: he.

## NOTES

### ST JOHN

#### Chapter 4

- 6. Or: just by; or: by chance by.
- 10. Lit.: living.
- 26. Greek: he.
- 38. Lit.: entered into their hard work.

#### Chapter 5

- 34, 41, 44. Or: receive.
- 39. Or: Search.

#### Chapter 6

- 1. Greek: sea.
- 7. Greek: 200 denarii; see note on Matt. 18. 28.
- 19. Or: by.

#### Chapter 7

- 1. Perhaps: people of Judea.
- 2. Tabernacles. See Glossary.
- 4. Or: Since.
- 8. Some omit 'yet'.
- 15. Lit: How does this man know (his) letters?
- 38. Lit.: his stomach.
- 53. (to chapter 8 verse 11.) Some authorities omit; some put at the end of St John; some after Luke 21. 38.

#### Chapter 8

- 9. Or: eldest.

#### Chapter 9

- 7. Not in Greek.
- 35. Some read: God.

#### Chapter 10

- 9. Or: saved.
- 22. In memory of the dedication (see Glossary) of the new altar in the year 164 B.C.
- 23. See Glossary.
- 36. Or: made holy.

#### Chapter 11

- 8. Perhaps: people of Judea.
- 48. Greek: our place.

#### Chapter 12

- 5. Greek: 300 denarii; see note on Matt. 18. 28.
- 13. Lit.: Hosanna. See Glossary.

#### Chapter 13

- 10. Some authorities omit: 'more than his feet.'
- 23. At meals they lay on their left side, and ate with the right hand; the guest on the host's right would be nearest to him; see also verse 25, and note on Luke 16. 22, perhaps also John 1. 18.

#### Chapter 14

- 1. Or: believe.
- 2. Or: should I have told you that I am going...?
- 16, 26. The Greek word *parakletos* means the prisoner's friend who speaks for him in court.
- 17. Or: which.

#### Chapter 15

- 22, 24. Lit.: have sin.
- 26. See note on 14. 16.

#### Chapter 16

- 7. See note on 14. 16.

#### Chapter 17

- 11, 12. Or: which.
- 15. Or: from evil.

#### Chapter 18

- 28. Lit.: but eat.
- 37. Or: As you say, I am.

#### Chapter 19

- 29. The Greek here is *hyssopo*, which means, 'on hyssop.' But hyssop is a plant used in ceremonies for sprinkling; it is not a thing to put a sponge on. *Hyssop* means 'on a spear', which makes good sense. This



## NOTES

### ST JOHN

#### Chapter 19

is the only place in this translation where a word has been guessed.

31. Preparation for the sabbath day.

### ACTS

#### Chapter 1

- 10, 11. Or: sky.  
12. A sabbath day's journey: the distance which the Law permitted a Jew to walk on the sabbath day; a little more than half a mile.  
13. Perhaps = terrorist. See Glossary.

#### Chapter 2

2. Or: sky.  
5, 19. Or: the sky.  
27, 31. See Glossary.

#### Chapter 3

- 13, 26. Or: child.

#### Chapter 4

- 27, 30. Or: child.

#### Chapter 5

31. Or: at.

#### Chapter 6

1. Hellenists = Greek-speaking; Hebrews = Hebrew-speaking.

#### Chapter 7

38. The Greek word *ekklesia* is used in the Greek O.T. for the people of Israel assembled together; and in the N.T. for the Christians assembled together.

#### Chapter 8

38. Some add the whole or part of verse 37: And Philip said, If you believe with all your heart, you may. And he an-

swered, I believe that Jesus Christ is the Son of God.

40. Greek *Azotos*; Latin *Azotus*.

#### Chapter 9

2. Lit.: way.  
29. Hellenists = Greek-speaking Jews.  
41. Disciples; lit.: saints, people of God; also called in N.T. brethren.

#### Chapter 10

11. Or: sail; the house was by the seaside (verse 6).  
30. Lit.: ninth hour (= 3 p.m.).

#### Chapter 11

20. Or: Hellenists = Greek-speaking Jews.

#### Chapter 13

1. Perhaps: foster-brother; i.e. fed by the same nurse.  
6. Lit.: magus; cf. Matt. 2. 1.  
18. Or: cared for.  
50. Perhaps: converts from heathenism to Judaism; as in verse 43.

#### Chapter 14

12. Zeus = Greek god of the sky, 'the father of gods and men'; in Latin: Jupiter or Jove.  
Hermes = Greek messenger god.

#### Chapter 15

14. Greek: for his name.  
20, 29. Lit.: things strangled. According to Jewish Law animals killed for food must be killed in such a way that all the blood is poured out. Some authorities omit these words.

#### Chapter 16

14. See note on 13. 50.

## NOTES

### ACTS

#### Chapter 17

- 4, 17. See note on 13. 50.  
26. Greek: out of one.

#### Chapter 18

7. See note on 13. 50.  
22. This phrase is not in the Greek.

#### Chapter 19

9. Lit.: way.  
Some authorities add: 'from eleven till four o'clock'—the hot part of the day, when Tyrannus would not wish to lecture.  
21. Or: made up his mind.  
23. Lit.: way.

#### Chapter 20

28. Guardians, overseers; Greek *episkopos*.  
Or: the blood of his own (Son).

#### Chapter 21

1. Or: left them.  
7. Or: finished.  
25. See note on 15. 20.

#### Chapter 22

4. Lit.: way.

#### Chapter 24

3. Or: it.  
14, 22. Lit.: way.

#### Chapter 26

10. Greek: saints.

#### Chapter 27

17. Lit.: helps.  
27. Lit.: Adria.  
37. Some authorities say seventy-six.  
43. Or: on the sailors' backs.

#### Chapter 28

30. Or: on his own earnings.

### ROMANS

#### Chapter 1

3. Lit.: the flesh.  
17. Lit.: righteousness; Greek *dikaïosune*.

#### Chapter 3

- 5, 21, 22. See note on 1. 17.  
24, 28. Righted, or: put right (with God), or: acquitted, or: forgiven; Greek *dikaïō*.

#### Chapter 4

- 2, 3. See note on 1. 17.  
25. Or: justification, being put right with, being made acceptable to (God). Greek *dikaïōsis*.

#### Chapter 5

1. Or: let us continue.  
17. See note on 3. 24.  
21. See note on 1. 17.

#### Chapter 6

16. See note on 1. 17.

#### Chapter 8

30. See note on 3. 24.  
35. Or: what.

#### Chapter 9

5. Or: Christ, who is God over all, blessed for ever.

#### Chapter 10

3. See note on 1. 17.  
10. See note on 3. 24.

#### Chapter 12

6. See Glossary.  
7. Or: as a deacon.  
8. Or: preaching. Or: preach. Or: helps.

#### Chapter 13

6. Or: and give themselves to this duty.  
10. Or: perfection.

#### Chapter 16

21. Perhaps: Luke.

## NOTES

### I CORINTHIANS

#### *Chapter 2*

13. Or: to spiritual persons.

#### *Chapter 4*

6. The meaning is uncertain.

#### *Chapter 3*

13. That is, the day of judgement

#### *Chapter 5*

11. Christian.

#### *Chapter 6*

11. See note on Rom. 3. 24.  
16. Greek: one flesh.

#### *Chapter 7*

36. Lit.: maiden.

#### *Chapter 9*

5. Lit.: a wife, a sister, i.e. a Christian.  
27. Or: starting others in the race.

#### *Chapter 10*

11. Or: wealth.  
13. Or: trial, trouble.

#### *Chapter 11*

24. Some authorities add: broken.

#### *Chapter 12*

10. See Glossary.

#### *Chapter 13.*

1. See Glossary.  
2. See Glossary.

#### *Chapter 14.*

2. See Glossary.

#### *Chapter 15*

5. Greek: Cephas.  
49. Or: let us.

#### *Chapter 16*

22. Greek *maran atha*, from the Aramaic.

### 2 CORINTHIANS

#### *Chapter 1*

1. Or: fellow-Christian.  
22. Cf. 5. 5, and Eph. 1. 14; a part-payment which completes a bargain and is included in the purchase-price.

#### *Chapter 2*

17. Or: trade in impure mixtures of the word of God.

#### *Chapter 3*

7. I.e. the ministry of the law by Moses which has just been said (verse 6) to 'kill', not to 'make alive'.  
9. See note on Rom. 3. 24.  
10. Not in Greek.

#### *Chapter 5*

- 1, 4. Our body.  
5. See note on 1. 22.  
14. Or: includes.

#### *Chapter 7*

5. Or: human nature.

#### *Chapter 8*

17. Or: listens.  
19. Or: gracious work.

#### *Chapter 9*

2. Greek: Achaia.  
9. In O.T. often means giving to the poor.

#### *Chapter 11*

4. Greek: good news. Cf. Gal. 1.  
18. Lit.: according to the flesh.

### GALATIANS

#### *Chapter 1*

6. Greek: good news.  
18. Greek: Cephas; see John 1. 42.  
22. Or: the churches of Judea which were in Christ.

## NOTES

### Chapter 2

- 9, 11. Greek: Cephas; cf. 1. 18.
16. Greek *dikaiō*; see note on Rom. 3. 24; 4. 25.

### Chapter 3

6. Lit.: put to his account as righteousness. Cf. Rom. 4. 5, etc.
11. See note on 2. 16.
15. Or: will, i.e. a written statement declaring who shall possess the writer's property when he dies.
19. Lit.: because of offences.
21. Lit.: righteousness; see note on Rom. 3. 24; 4. 25.

### Chapter 4

- 3, 9. Or: spirits, or: angels, or: planets, or: the ABC of this world.
23. Lit.: according to the flesh.
25. Some authorities read: Hagar is Mount Sinai in Arabia.

### Chapter 5

- 4, 5. Greek *dikaïosune*; righteousness, salvation. Cf. Rom. 1. 17; 3. 5, 22.

### Chapter 6

14. Or: by whom, or: through whom.
16. Some omit 'and'.

## EPHESIANS

### Chapter 1

1. Some authorities omit 'at Ephesus'.
14. See note on 2 Cor. 1. 22.
23. Or: is being filled.

### Chapter 4

9. Or: come.
10. Or: came.
30. Or: in whom.
32. Or: us.

### Chapter 5

31. Greek: one flesh.

## PHILIPPIANS

### Chapter 1

1. Or: those that superintend and those that serve. Greek *episkopos*, *diakonos*.
10. Lit.: for.
19. Or: deliverance.

### Chapter 2

5. Or: among (=in your relations with one another). Or: you have (i.e. in your relations with Christ).

### Chapter 4

8. Or: count these things among your receipts.

## COLOSSIANS

### Chapter 1

7. Or: your.

### Chapter 2

8. See note on Gal. 4. 3.
18. Or: visions.
20. See note on Gal. 4. 3.

### Chapter 3

11. Lit.: Scythian.

## I THESSALONIANS

### Chapter 4

4. Or: take a wife.

## I TIMOTHY

### Chapter 3

- 1, 2. Or: superintendent, overseer. Greek *episkopos*.
11. Or: their wives, or: deaconesses.

### Chapter 5

- 17, 19. Or: an older man.

## NOTES

### 2 TIMOTHY

#### *Chapter 2*

- 11, 12, 13. This sounds like an early Christian hymn.

#### *Chapter 3*

16. Or: All scripture is inspired by God and profitable.

#### *Chapter 4*

11. Or: my.

### TITUS

#### *Chapter 1*

7. Or: superintendent, overseer; Greek *episkopos*.

### PHILEMON

9. Or: God's messenger.  
11. Onesimus means 'useful'.

### HEBREWS

#### *Chapter 2*

10. Or: salvation.  
18. Or: trials, testings.

#### *Chapter 4*

8. Or: David.  
11. Or: by.

#### *Chapter 7*

5. Fellow-Jews.

#### *Chapter 9*

11. Or: that have come.  
16, 18. Or: will (see note on Gal. 3. 15).

#### *Chapter 10*

5. Greek: he.  
12. Greek: this one.

#### *Chapter 11*

11. Greek: he.  
37. Some authorities add: they were tempted.

### JAMES

#### *Chapter 1*

3. Or: the true metal in.

#### *Chapter 4*

5. Or: God is a jealous lover of the spirit that he has set within us.

### 1 PETER

#### *Chapter 2*

2. Or: pure spiritual milk; or: pure milk, so to call it.  
24. Or: to.  
25. Or: superintendent, overseer, guardian. Greek *episkopos*.

#### *Chapter 3*

16. Lit.: in Christ.  
21. Or: for.

### 2 PETER

#### *Chapter 1*

1. Or: our Saviour.  
3. Or: to.  
17. Or: my only Son.  
20. See Glossary.

### 1 JOHN

#### *Chapter 1*

4. Or: your.

#### *Chapter 2*

1. The prisoner's friend who speaks for him in court.  
9. Fellow-Christian.  
18. Enemy of Christ.

#### *Chapter 4*

3. Enemy of Christ.  
20, 21. Fellow-Christian.

#### *Chapter 5*

20. Or: real.

### 2 JOHN

4. Or: am.  
7. Enemy of Christ.  
12. Or: our.



## NOTES

### JUDE

16. Or: favour.  
22, 23. The meaning of the Greek of these verses is not certain.

### REVELATION

#### *Chapter 1*

2. Or: bears.  
6. Or: washed.  
8. Or: the A and the Z; Greek: Alpha and Omega (the first and last letters of the alphabet).

#### *Chapter 2*

7. Or: garden.

#### *Chapter 4*

3. Greek: jasper.  
Perhaps: rock-crystal.

#### *Chapter 6*

6. One day's wage.  
8. Greek: Hades (see Glossary).  
Greek: death.

#### *Chapter 9*

11. Or: the Destroyer.  
21. Or: poisonings.

#### *Chapter 12*

17. Or: bear witness to.  
Or: I.

#### *Chapter 14*

4. Or: unmarried.

#### *Chapter 16*

16. Or: they.

#### *Chapter 18*

3. Or: with the wealth.

#### *Chapter 19*

4. Greek (= Heb.): Amen.

#### *Chapter 20*

13. The king of the dead. See Glossary.

#### *Chapter 21*

6. See note on 1. 8.  
16. Eight furlongs = one mile.  
17. Two cubits = one yard.

#### *Chapter 22*

13. See note on 1. 8.

# GLOSSARY

A list of words used in this translation not found in the *Interim Report on Vocabulary Selection* (see page [7]).

- ABOARD** On board, i.e., in or on a, the, boat.
- APOSTLE** A person sent by Jesus Christ to teach men about God.
- APPEAL** To ask eagerly and earnestly; to take a case from a lower to a higher court of law.
- APRON** A piece of cloth fastened in front to protect one's clothes.
- ARAMAIC** The mother-tongue of Jesus and his disciples; related to Hebrew.
- AREOPAGUS** A hill at Athens on which the supreme court was held; the court itself.
- ASSEMBLY** A group of persons who have met together (assembled).
- AWE** Fear mixed with reverence.
- BAPTIZE** To wash or bathe ceremonially. Baptism was the ceremony by which converts were admitted to the church.
- BARN** A farm-building for storing things.
- BARREN** Without children.
- BEHOLD** To look (not in prose).
- BETRAY** To sell one's friend to the enemy (cf. **TRAITOR**).
- BLASPHEME** To speak evil of God.
- BOND** An agreement that binds.
- BREAST** The front of the chest.
- BRETHREN** Brothers; friends; fellow-Christians.
- CAESAR** The ruling Roman Emperor.
- CHOKE** To stop a person (animal, plant) breathing.
- CHRIST** Lit. 'anointed with holy oil'; so used in O.T. of prophets, priests, and kings. Especially, the perfect King. Heb. Messiah.
- CINNAMON** A spice.
- CIRCUMCISION** A ceremonial cutting of the skin of boys and men; in the Bible it often means Jews.
- CLOAK** A long loose outer garment.
- CLUB** A heavy stick used as a weapon.
- CONCEIVE** To begin to produce young.
- CONDEMN** To declare judgement against.
- CONVERT** One who has changed his beliefs and conduct, especially religious.

## GLOSSARY

- CYMBALS** Metal plates struck together, as a musical instrument.
- DAWN** Day-break; also verb.
- DEDICATE** To set apart for some special, good, purpose.
- DENY** To say that something is not true.
- DISCIPLE** A follower of a (great) religious teacher.
- DISOWN** To refuse to accept as one's own.
- DOCTRINE** That which is taught as true in a particular department of knowledge, especially religion.
- DOUGH** A mixture of flour and water ready for baking into bread.
- DWELL** To live in a place (not common in spoken English, except in the word 'dwelling-house').
- EAGLE-WOOD** A pleasant-smelling wood.
- ECLIPSE** A darkening of the sun's light, when the moon comes between the sun and the earth.
- ENDURE** To suffer bravely and without complaining.
- EPICUREAN** A follower of Epicurus, who taught that happiness was to be found in avoiding pain, etc.
- ERROR** A mistake; the state of being mistaken.
- ETCETERA** (Short form, ETC.) Latin, meaning 'and the rest'.
- EUNUCH** A man (unsexed) in charge of women's quarters.
- EVIDENCE** Statements made by witnesses.
- EXPLOIT** To use persons for selfish purposes.
- FAMINE** A wide-spread want of food.
- FAST** Eating no food, especially as a religious duty.
- FOREFATHER** A man from whom one is descended.
- FORNICATION** The sex act outside marriage.
- FORT** A strong place defended against the enemy.
- FOUND** To begin the building of.
- FRANKINCENSE** Incense of a particular and valuable kind.
- GALL** A bitter medicine.
- GARMENT** An article of dress.
- GEHENNA** A valley outside Jerusalem where rubbish was burned; and so a place of punishment for wicked persons after death.
- GOAD** A pointed stick for driving cattle.
- GRAFT** To fasten a branch cut from one tree on to another tree in order to get better fruit.

## GLOSSARY

- GRUMBLE** To make complaining noises.
- HADES** The king(dom) of the spirits of the dead.
- HARLOT** A woman who sells her body.
- HEIR** One who receives property at the owner's death.
- HERODIAN** A member of the party supporting the ruling Prince.
- HOSANNA** Heb. A cry of victory.
- IGNORANT** Without knowledge.
- INCENSE** Substance burnt to make a pleasant-smelling smoke.
- INDIGNATION** Just anger.
- JAR** A vessel of clay, stone or glass.
- JOB** A piece of work.
- LANE** A narrow road or passage.
- LAP** The front part of the body from the waist to the knees, with covering clothes, to hold a child, etc.
- LEAVEN** Substance added to dough to make it rise.
- LEPER** A person suffering from one of several skin-diseases.
- LEVITE** A member of the priestly tribe.
- LEWD** Unchaste.
- LITERAL** (Short form **LIT.**) Plain (meaning of a word), opposed to 'metaphorical' (see **METAPHOR**).
- LONG (FOR)** To desire greatly.
- LUST** Evil desire.
- MAGIC** The pretended art of making things happen by the agency of spirits or by secret words or acts.
- MARGIN** The space at the edge; especially on a page between the edge and the main body of printed matter; then, notes on that space.
- MASTER** Either (a) of slaves and servants, or (b) of disciples and followers, or (c) of school-boys.
- MESSIAH** See **CHRIST**.
- METAPHOR** A figure of speech in which a word is used of an object to which it does not properly (or 'literally') belong; as in, 'You are the salt of the earth' (Matt. 5. 13).
- MIGHT** Strength.
- MIRACLE** A wonderful event thought to be the special action of God.
- MOURN** To feel or show sorrow.
- MYRRH** A pleasant-smelling gum.
- NARD** A pleasant-smelling plant; oil from it.

## GLOSSARY

- OFFSPRING** Children; young of animals; children's children.
- OPPRESS** To use power cruelly on (a person or a nation).
- OUTCAST** A person shut out from good society.
- PARABLE** A story with an inner meaning.
- PARADISE** The dwelling-place of the saved, waiting for the resurrection.
- PARALYTIC** One suffering from loss of power in nerves and muscles.
- PARCHMENT** A skin prepared and written on.
- PARTNER** One who shares with other(s), especially in profits and losses.
- PASSOVER** A feast of the Jews in memory of their escape from Egypt.
- PENTECOST** (Lit. fiftieth day.) Jewish harvest-festival, fifty days after the passover.
- PERSECUTE** To hurt, punish, torture, for holding a particular belief in religion or politics.
- PHARISEE** A member of a Jewish party marked by strict observance of the religious law, both written and unwritten.
- PIERCE** To make a hole in or through.
- PILLAR** A strong upright support, of stone, etc.; a person supporting a society.
- PLAGUE** A wide-spread dangerous disease; something equally harmful.
- PROCLAIM** To make public announcement.
- PROPHECY** God's message declared.
- PROPHECY** To declare God's message.
- PROPHET** One who declares God's message.
- RABBI** (Aramaic) Cf. Master (*b*).
- REAP** To cut and gather a crop.
- REBEL** To rise in arms against the lawful government.
- REBUKE** To speak words of blame against.
- REPENT** To change one's mind (with sorrow) about one's past bad action or false belief.
- REPHAN** Perhaps the planet Saturn.
- RESURRECTION** The rising from the dead.
- REVEAL** To make known what was hidden.
- REVERE** To feel great respect for.
- RHYTHM** Marked regular beat of music, dancing or verse.
- RIGHTEOUS** Just and good, especially in a religious sense.
- RIOT** Disorderly and violent conduct of excited crowd.



## GLOSSARY

- SADDUCEE** A member of a Jewish party that denied the resurrection of the dead and the unwritten law; the party in charge of the temple at Jerusalem; supporters of the Roman government.
- SCRIBE** A member of a class of learned men who studied and explained the scriptures and the unwritten law.
- SCRIPTURE(S)** Sacred writings; in the N.T. the word refers to the O.T.
- SEAL** To print a mark on hot wax; to fasten in this way; so, to make safe.
- SERGEANT** Officer in the army, promoted from the ranks.
- SHEAR** To cut the wool of a sheep with scissors.
- SHEARS** Large scissors for shearing.
- SHEPHERD** One who keeps, or looks after, sheep.
- SHOVEL** A broad blade fastened to a long handle; used for moving earth, corn, etc.
- SIN** To break God's law.
- SOBER** Moderate, serious, not drunk.
- SOLOMON'S COVERED COURT** On the east side of the temple; one of the few parts not destroyed before the time of Christ.
- SPARROW** Then the cheapest of all birds.
- SPICE** Strong flavour, of vegetable origin.
- STAB** To wound with a pointed weapon.
- STERN** The steering end (hind part) of a ship or boat.
- STEWARD** A trusted servant.
- STOIC** A member of a school of wisdom, teaching that happiness is to be found in reducing feeling.
- STRANGLE** To kill by pressing the throat.
- SULPHUR** A yellow substance, burning with a blue flame and a bad smell.
- SURRENDER** To give up, to hand over.
- SYNAGOGUE** Jewish place of worship and village school; in this translation 'meeting-house'.
- TABERNACLES, FEAST OF** In memory of the Israelites living in tents after their escape from Egypt.
- TALENT** A sum of money worth about £250.
- TAX COLLECTORS** Were coupled with sinners because they were (a) often unjust, (b) not religious, and (c) never against the Roman government.

## GLOSSARY

- TENANT** One who holds (for rent) land, etc. which he does not own.
- TERRORIST** A political murderer.
- TEXT** The wording of anything written or printed, especially scripture, as an authority.
- THRONE** Seat occupied by king, etc.
- TONGUE** In I Cor. etc. a special excited strange speech used in prayer, not understood by a third person.
- TORTURE** Very great pain.
- TRAITOR** One who is false to (that is, betrays) country or friend.
- TRANSLATE** To turn from one language into another.
- TREACHERY** The act of a traitor.
- TREAD** To step with heavy pressure.
- TRIP** To cause (or be caused) to fall, catching the foot; or to make a false step.
- TRIUMPH** Solemn procession of victorious commander; victory deserving this.
- TROOPS** Soldiers.
- VISION** Something seen not by ordinary sight.
- VULTURE** A large bird, with no feathers on its head, that feeds on dead bodies.
- WEARY** Tired.
- WEEP** To shed tears.
- WINNOW** To separate grain from rubbish.
- WOMB** The organ in which young are until birth.
- WRATH** The just anger, the awful purity, of God.
- YAWN** To open the mouth wide as when sleepy; to be open.
- YOKE** A shaped bar of wood for joining a pair of beasts together to draw a plough.
- ZEAL** Warm active love of a person for a cause.
- ZEALOT** Perhaps a member of a Jewish resistance movement (against the Romans); perhaps a political murderer.





[illegible]

GAYLORD

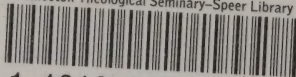
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